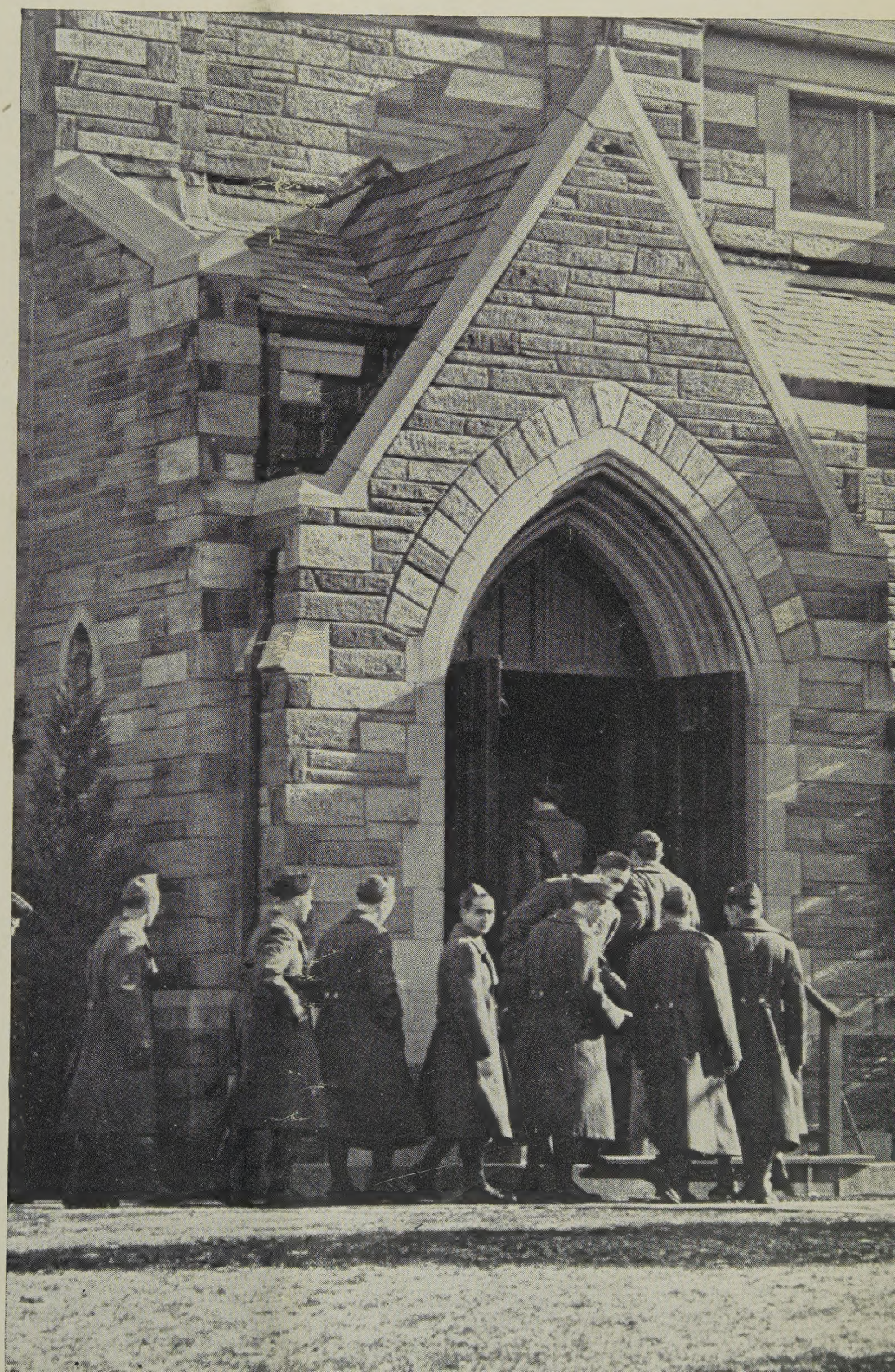
WORLD CALL



The Church

thou, whose own vast
temple stands
lt over earth and sea,
cept the walls that human
hands
ve raised to worship thee.

y erring minds that wor-
ship here
taught the better way;
d they who mourn and
they who fear,
strengthened as they
pray.

—William Cullen Bryant

October, 1941

Price 15 Cents

This is YOUR CHURCH SPEAKING:

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Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name _____

Address _____

Date of Birth _____

Survivor's Date of Birth _____

World Call

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Circulation Corner

To our young people just coming into the church we are presenting a copy of American Standard New Testament, a package of Duplex Envelopes, and a six months' subscription to WORLD CALL.

—LEE SADLER, Minister.

Winters, California.

I am impressed by WORLD CALL'S vitality and general effectiveness. It is distinctly helping interpret the world Christian community to the layman.

—GEORGIA HARKNESS,
Garrett Biblical Institute.

Evanston, Illinois.

For Men in Service

From the Pico Heights Christian Church, Los Angeles, California, come seven subscriptions to WORLD CALL for young men who are now in the Service of our country. What a fine thing to do—keeping the boys away from home in touch with the church through the printed page!

Keeping Young

Mrs. Sallie Harralson, the oldest member of the First Christian Church at Princeton, Kentucky, has been a subscriber of WORLD CALL for more than 20 years. Though approaching her 96th birthday in January, she explains she can't get old because she hasn't time for it, as she is busy "keeping house, giving parties, going visiting, and keeping up with the young folks of today." Mrs. Harralson never misses church, and attends state and district church meetings, thus acquiring a wide circle of acquaintances.

Likes Devotional Programs

Enclosed find check for which please renew my subscription to WORLD CALL for one year. We have been using WORLD CALL in our missionary group for two years and think it is fine. The devotional lessons are just what we want. We are a nondenominational group and have found it hard to get material for study. But we are thankful for WORLD CALL and the contribution it has made to our society.

—MRS. LEONARD DENADEL.

Cedar, Iowa.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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Emergency Million Quiz

1. WHAT IS THE EMERGENCY MILLION?
   Emergency Million is an effort on the part of the causes cooperating in Unified Promotion to secure one million dollars to meet some of the pressing needs and emergencies that are confronting them.

2. UNDER WHOSE AUSPICES IS THE EMERGENCY MILLION?
   The Emergency Million is under the direction of Unified Promotion which is responsible to its Board of Directors, Board of Review and the Commission on Budget Relationships. The Emergency Million effort was approved by the International Convention at St. Louis in 1941.

3. HOW WILL THE MONEY BE RAISED?
   The million dollars will be raised by direct approach to individuals.

4. HOW MANY INDIVIDUAL GIFTS ARE REQUIRED TO SUCCESSFULLY COMPLETE THE EMERGENCY MILLION?
   Ten thousand individuals giving $100 or more.

5. WHAT IS THE GIFT UNIT?
   One hundred dollars.

6. HOW WILL THE EXPENSES OF THE EMERGENCY MILLION BE PAID?
   The expenses of the Emergency Million will be paid out of the receipts. These are not to exceed ten per cent of the amount of money received.

7. WILL THE EMERGENCY MILLION ADD A LOT OF NEW PERSONNEL?
   No. Two new people have been temporarily added to the total promotional force of Unified Promotion. The effort will be carried by the staffs of the causes cooperating in Unified Promotion.

8. WHAT CAUSES ARE PARTICIPATING IN THE EMERGENCY MILLION?
   The Association for the Promotion of Christian Unity, The Board of Church Extension, The Pension Fund of the Disciples of Christ, The Board of Higher Education, The United Christian Missionary Society, and all state societies and colleges cooperating in Unified Promotion with the exception of three colleges who are conducting their own campaigns.

9. HOW WILL THE MONEY BE DIVIDED?
   The division of money follows generally the framework of the percentages after the expenses have been deducted. However, there are a number of exceptions due to special needs that have caused departure from the existing percentages.

10. CAN ANY CAUSE CONDUCT TWO CAMPAIGNS AT ONCE?
    No. As a part of the basis of cooperation in Emergency Million each cause agreed not to conduct a campaign for special funds in this period.

11. WHEN DID THE EMERGENCY MILLION BEGIN AND HOW LONG WILL IT LAST?
    The Emergency Million effort began July 1, 1941, and will continue until June 30, 1943. It is hoped, however, that the effort of active solicitation will be completed by June 30, 1942.

12. ARE GIFTS TO BE TAKEN IN CASH OR PLEDGES?
    Cash and pledges will be received. Early payment of pledges will make available funds to meet the present emergencies.

13. CAN A GIFT BE MADE TO ANY PHASE OF THE WORK?
    Yes. It may be specified for any particular phase of work and to any of the causes desired.

14. WHAT ARE THE NEEDS OF THE CAUSES THAT CALL FOR SUCH AN EFFORT?
    The emergency that calls for such an effort arises from two sources:
    A. The emergency of the continuing work that is regular existing work of these causes which have been under unusual strain and low budgets for the past decade.
    B. Emergencies caused by the war which have placed unusual burdens of cost and work upon the causes.

15. WILL CHURCHES AND ORGANIZATIONS RECEIVE CREDIT FOR THE GIFTS OF INDIVIDUALS?
    Where desired. It must be remembered, however, that this does not count on goals of regular giving and that the entire Emergency Million is extra above goal.

16. HOW MUCH OF THE DEBT OF THE UNITED SOCIETY WILL THE EMERGENCY MILLION CARE FOR AND HOW WILL THE REMAINDER BE PAID?
    The Emergency Million will take care of $200,000. This amount is a part of the askings of The United Christian Missionary Society. The remainder, or $400,000, will be provided by three old boards, that is, The American Christian Missionary Society, The Foreign Christian Missionary Society, and The Christian Woman's Board of Missions, with the understanding that they through funds available will pay the remainder if and when $200,000 is raised by the Emergency Million.

17. TO WHOM SHOULD GIFTS BE SENT?
    Gifts should be sent to Unified Promotion, Irvington Station, Box 36, Indianapolis, Indiana.

18. WHAT RELATION DOES THE REGULAR GIVING OF A CHURCH HAVE TO THE EMERGENCY MILLION?
    It is very important that the regular giving of the churches and organizations hold up during this year. It is obvious that if there is a loss in current giving the effectiveness of the work planned under the Emergency Million will be lost.

19. WHO IS THE DIRECTOR OF THE EMERGENCY MILLION?
    The Emergency Million is under the direction of C. O. Hawley, who is the director of Unified Promotion.

20. WHAT SERVICE CAN THE EMERGENCY MILLION RENDER TO THE LOCAL CHURCH?
    The Emergency Million will not only relieve the acute situation faced by the causes. It also recognizes the problems faced by the local church. It will help to build new loyalties to the cause of Christ, develop consecrated church men and women, and enlist them for greater kingdom service.

The Threshold

Our Cover

Our Cover this month is from a photograph by Harold M. Lambert, Philadelphia. It shows a group of American soldiers entering a church. It sets forth one of the important needs of the day—the need for the church to minister intelligently to men called to the army or navy and in centers engaged in the national defense program. The need is more apparent when we recall that on July 1, 1940, there were about 155 commissioned chaplains in service, while a year later the number had grown to over 1,400. While religious work at camps and posts and on ships is under the direction of chaplains, they are increasingly recognizing their need for assistance from local ministers and churches. A recent report of a large army unit covering a three-month period showed an average of four church attendances per man. There are doubtless some church officers with poorer records. The average is well above the records of civilian communities comparable in size.

Bates On China Relief

Swarms of refugees still huddle in the compounds of American-supported Ginling College and Nanking University, seeking food and protection, three years after the occupation of Nanking by the Japanese army, and the misery of the mass of people in the city is "pervasive and stark," Dr. M. Searle Bates, head of the Nanking International Relief Committee, said in a recent interview at United China Relief headquarters at 1790 Broadway, New York City.

Dr. Bates declared that increased American aid was necessary to prevent large-scale famine throughout China and urged wide support of United China Relief's $5,000,000 campaign to ease famine, misery, disease and suffering in the occupied and unoccupied parts of China.

Receives Order of Jade

It was not until his recent return to America after six years of intensive work in China that Dr. Bates was presented with the Order of the Jade, Free China's highest honor, in recognition of his relief work in Nanking. The award, maintained secret for years, was made to Ambassador Nelson T. Johnson in Chungking on behalf of Dr. Bates and his 14 colleagues, known as the International Safety Zone Committee, for creating the shelter for civilians on the grounds of the University of Nanking and the Ginling College for Women when the Japanese took over. Ambassador Johnson, on his way to his new post as American Minister to Australia, gave Dr. Bates his award in New York recently.

Gift to Ministers

A copy of this issue of WORLD CALL is being mailed to all ministers of churches of Disciples of Christ. It comes by courtesy of The Emergency Million. Ministers subscribing for WORLD CALL regularly are asked to pass on their extra copy to members of their churches who do not receive it. Any pastor who fails to receive the extra copy may secure one by writing Unified Promotion, Irvington Station, Box 36, Indianapolis, Ind.

Week of Ministry

The Week of the Ministry, October 12-19, should be an important period in the life of the church. See the September WORLD CALL for suggestions as to its observance, or write the Pension Fund of Disciples of Christ, Box 1635, Indianapolis, Indiana.

Poll of California Ministers

Dr. E. Guy Talbott, field secretary of the World Alliance for International Friendship Among the Churches, has conducted a poll of 500 ministers in California on current war issues. The answers show the following:

50 per cent think the United States should participate in the war as an ally of Britain and China.

52 per cent think the United States should offer its services now in attempting a "negotiated peace."

91 per cent favor embargoes on shipment of war materials to Japan.

90 per cent favor United States membership in a revised League of Nations, with economic and military power to prevent aggression.

28 per cent believe absolute pacifism is the best answer to Hitlerism.

Service for Camp Communities

Dr. Harlan M. Frost has resigned his position as Executive Secretary of the Toledo Council of Churches to become Director of the Christian Commission for Camp Communities.

The Christian Commission for Camp Communities is an interdenominational body sponsored jointly by the Federal Council of the Churches of Christ in America, the Home Missions Council of North America, and the General Commission on Army and Navy Chaplains. Its purpose is to assist the local churches in organizing effectively to cope with community problems growing out of the national defense program. The Commission is collaborating with the USO and local agencies concerned with the welfare of soldiers and sailors outside of camps and stations. It seeks to stimulate the interest of all Protestant churches in the spiritual welfare of the men in camps and all those who have been uprooted from home life by the widespread developments of the entire defense program. It will coordinate the special work of the churches in industrial defense areas.

Catholic Peace Aims

One of the most thoroughgoing studies of post-war organization now under way is being conducted by the Catholic Association for International Peace, 1312 Massachusetts Avenue, N. W., Washington, D. C. Seven committees have joined in writing the statement entitled *America's Peace Aims* (10 cents). Non-Catholics as well as Catholics will find the pamphlet most stimulating. A longer study, *The World Society,* is now being prepared by the Association.

Human Relations Institute

The Institute of Human Relations recently held at Williamstown, Mass., under the auspices of the National Conference of Christians and Jews, was described by Dr. Walter Van Kirk as "an event of genuine national significance."

More than 800 people attended the Institute. They included such leaders as Miss Mildred McAfee, Dr. David M. Levy, Roger W. Straus, A. Philip Randolph, Nelson Rockefeller and Thomas E. Dewey.

Dr. Van Kirk, also a leader of the gathering, comments further that "the most significant thing about the Williamstown Institute was not what was said but the fact of the Institute itself. At a time when name-calling has become a favorite pastime of dictatorships of bigotry and intolerance, there met in the Berkshires, nearly a thousand Americans of many faiths, of diverse racial and cultural backgrounds. They exhibited in their relations with each other the spirit of neighborliness. And that, more than anything else, is what is needed in the World of Tomorrow."

Continuing, Dr. Van Kirk says that what he saw was "a cross section of America—statesmen, school teachers, preachers, rabbis, priests, young people in college or just out of college, newspapermen, economists, political scientists, professors and business men. Some of these people were Catholics, some were Jews, some were Protestants. But they all spoke the same language. There was no confusion of tongues, no Tower of Babel. As you might expect, there were differences of opinion about the war. But there was agreement about the kind of world we want to live in when the shooting is over."

WORLD CALL

George Walker Buckner, Jr.
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VOLUME XXIII OCTOBER, 1941 NUMBER 9

Church Program Planning

AGAIN the Church Program Planning Committee of the Disciples of Christ has done an excellent piece of work in outlining a suggested program for local churches for the 1941-42 year. Pastors who may have failed to receive the leaflet which has been issued may secure it by addressing the Committee at 222 Downey Ave., Indianapolis, Indiana. Any who may scoff at the idea of a "ready-made" church program should be certain that they have a program as good or better and—what is even more to the point—are working on it. As a matter of fact, no one has ever suggested that any particular program would fit all churches. There are, however, certain seasonal and other emphases which all churches recognize as significant and concerning which there is a need for a sharing of experience. It is this service that this important brotherhood committee is seeking to render.

Church Committees

WISELY, we believe, the Church Program Planning Committee suggests that the outlining of the church's program of activity for the year should be done by committees which will take time to give careful thought to specific areas of Christian interest. Such areas are suggested by the committees proposed. These include committees on Worship and Devotional Life, Membership Cultivation, Evangelism, Christian Education, World Work, Finance and Stewardship, and the Church and the Christian Family. For the aid of each of these seven functional committees an excellent manual has been prepared. These and other materials will be found of great value to pastors and churches really anxious to plan ahead rather than to conduct church life on a basis of drift. If the church is to be taken seriously by the community of which it is a part it must plan its work carefully. Experience demonstrates the strength of plans which include such functional committees carefully chosen for specific tasks and responsible to the church board. It is not yet too late to inaugurate such a program as a part of the plans for the work of this church year.

The World Moves

THOSE only superficially acquainted with the press of Great Britain know *The Times* of London as the dignified exponent of all that is respectable and decent and reassuring. *The Times* is a great paper. It covers world news, and particularly Empire news, methodically and effectively. It makes few mistakes and is, therefore, required to make few retractions. What it lacks in color and vigor it makes up in dependability. Its point of view is that of conservatism—perhaps too frequently that type of conservatism which hesitates to look at the new moon out of respect for the old.

All this is simply a prelude to commenting upon the fact that within the past year *The Times* has published an unusual series of editorials dealing realistically with problems in a post-war world. Ten of these editorials it has issued in pamphlet form. They are not radical, but they are progressive in their social outlook.

Among the subjects of the editorials are The New Europe, Bread and Freedom, Vital Democracy, and The Two Scourges. Their basic thesis is that if the future is to belong to democracy, then democracy must provide decent standards for its people. Instead of commenting further on the editorials we quote directly from them:

> The national standard of living stands urgently in need of an overhaul; for, however depleted our resources, there are some whose standard not only cannot be lowered but must imperatively be raised. . . .
>
> The application of approved standards of nutrition to the whole population is the necessary and elementary starting point of a long-term social program, whose goal must be the extension to all, as a first call on the resources of the whole community, of decent standards of housing, of clothing, and of other amenities of life. . . .
>
> The old motto "To each according to his needs" is the only criterion which can be applied. . . .
>
> Neither Britain nor Europe can be content merely to return to the past. We fight not to restore but to build. . . .
>
> Out of this horror must come a better housed as well as a better fed British people. . . .
>
> No political institution can live for long on the prestige of its past exploits. In its origins democracy was a revolutionary and forward-looking force. . . .
>
> It would be fatal to democracy if large masses of people came to feel that the right to vote had no bearing on the issues which most affect their daily life. . . .
>
> The great twin scourges . . . . of the present generation are the scourge of war and the scourge of unemployment. . . .
>
> The problem of unemployment becomes simple for those who have the courage to face its implications . . . . It can be solved . . . . when we recognize in time of peace a social purpose as compulsive and as worthy of sacrifices as the purposes of war.
>
> To formulate a social end, other than war, which will inspire such sacrifices is the cardinal problem of our time.

We are not unmindful of the fact that individuals and institutions may in time of great danger voice sentiments which they will renounce when the danger

passes. Nevertheless, we hold that when *The Times* of London shows such concern over social problems the world surely does move.

World Communion Sunday

REFERENCE was made in our September issue to plans for the observance of World Wide Communion on Sunday, October 5. With the churches of the brotherhood of Disciples of Christ, accustomed to a weekly celebration of the Lord's Supper, this special observance might seem less significant than to other religious bodies which do not normally make the Communion so central a part of their church services. This should not be the case. The service should be carefully planned for, every member should be urged to be present and the emphasis of the day should be upon the world-wide nature of the fellowship of the church.

The Department of Evangelism of the Federal Council of Churches, 297 Fourth Avenue, New York City, is sponsoring World Wide Communion Sunday. Suggestions and helps may be had from the Department. At a nominal cost there is being provided for the day a special four-page bulletin with two pages left for local announcements or order of worship. On page four appears an Affirmation of Unity which is suggested for the use on October 5 by worshipping congregations all over the world. This suggestion we most heartily approve, believing that its use will serve to strengthen the bonds of unity in a sadly divided and distressed world. This affirmation is taken from the famous Affirmation of Unity adopted by the 1937 Edinburgh Conference on Faith and Order, a conference composed of 414 delegates from 102 Christian communions in 43 different countries. This amended Affirmation we present here in the hope that many churches will plan to make use of it in the World Wide Communion Service on Sunday, October 5:

Affirmation of Unity

WE ARE one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are the objects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe however that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to Whom be glory for ever.

Statements From Churches

THE Continuation Committee of the World Conference on Faith and Order (Edinburgh, 1937) has issued a Second Series of *Statements Received From Churches* on the Report of the Edinburgh (1937) Conference. This is a valuable and interesting document. Included in the booklet of 84 pages are statements from the following communions: Anglican, Baptist, Congregational, Disciples, Friends, Methodist, Old Catholic, Presbyterian and Reformed, and the South India United Church. Under some of these classifications there appear several statements, as, for example, from four Anglican bodies—from the United States, Canada, England and South Africa.

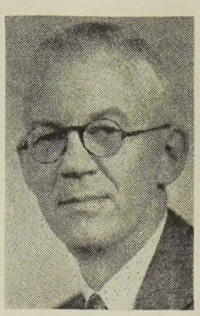
The statement from "Disciples and Churches of Christ" bears the notation that it was "agreed upon by the Commission to Restudy the Disciples of Christ and by the Union Committee of Churches of Christ in Great Britain and Ireland." It is our understanding that the document is largely the work of Dr. William Robinson, Principal of Overdale College in Great Britain. It is a frank, clear, readable paper, taking up the various doctrinal statements of Edinburgh and commenting upon them in the light of commonly held views of Disciples of Christ. Principal Robinson and his associates have placed the brotherhood under a deep obligation to them for this scholarly work. The office of the Continuation Committee distributing the Report is 111 Fifth Avenue, New York.

World Call's Columnist

WITH our September issue WORLD CALL began a series of comments on the situation in the Far East by Dr. M. Searle Bates. We wish that just a few of the commentators of the daily press who write so volubly on happenings in that area had half the knowledge and understanding of the situation possessed by the author of "Eyes On the Orient." Dr. Bates, who is vice-president and professor of history in the University of Nanking, is widely known and highly respected both in China, where he has long worked, and in Japan, to which he has frequently gone for periods of conference and study. Even in wartimes he has had the respect and confidence of leaders in Japan as well as in China. The explanation for this unique relationship lies in his absolute honesty and his amazing frankness, coupled with a genuine sympathy for points of view which he may not share. Every word in "Eyes On the Orient" is the word of an honest expert, a skilled scholar and a man of thoroughgoing good will. People who read Dr. Bates' columns will understand better what they read in the daily press.

The Local Church and the Emergency

By WALLACE R. BACON*



Wallace R. Bacon

WE FACE an emergency! Whose emergency is it? Whose duty is it to meet the situation? The emergency program upon which we have entered is not only to do something for our cooperative agencies, but it is to do something tremendously important for the local church. Indeed, if it is to accomplish what we hope it will for our organized work, it must first of all be effective in deepening the sense of Christian stewardship in the life of the individual Christian in the local church.

An inherent danger in large organizations, or in institutionalizing a program of work, is that the individual's relationship to the whole shall be obscured and his sense of responsibility for the task lost. This becomes apparent when we contrast the big industrial plants necessary for mass production with the home industry of pioneer days or the small businesses of today. The demands made upon industry in our day require the larger organizations, but it is important that we do not lose sight of the individual's indispensable relationship and responsibility to the job.

Although the demands made upon the church in our present-day society require large organizations for effective service, it is important for us to keep in mind that the relationships in the church are primarily those of a family in which each individual is important for the well-being and effectiveness of the whole. The enlarged program of work which is required of the church today must not obscure the individual's responsibility for the task. The "Emergency Million for Life and Work" program brings the individual Christian in the local congregation face to face with his obligation to Christ and the building of his kingdom.

There may have been a time when we talked about foreign missions, and home missions, and the work of the local church, as if they were separate programs. But we have grown beyond that stage in Christian development and understanding, and today we think in terms of the world program of Jesus. The world program of Jesus is inclusive. It involves a program of foreign missions, a program of home missions, and the program of the local church. All this is a part of the world program of Jesus in which the individual Christian has an indispensable place and for which he has an unescapable responsibility.

Indeed, it is this inclusive world view of the program of Christ that makes the local church and the individual Christian significant today. In some other lands where violence prevails, many Christians and many local churches have been and are being destroyed. These have ceased to be significant except as they are placed in the perspective of the world view of the church. It is true that the body of Christ has again suffered injury but it has not perished. So it is that the very existence of the church depends upon its being identified with the world program of Jesus.

The demands human need has made upon the Christian community have made it necessary to organize to meet them. This is why our communion has created organizations through which Christians may cooperate and contribute toward meeting the needs of people in foreign lands and in America, with the primary purpose of building the Kingdom of God. Youth needs Christian education, the aged and orphans need care, Christian groups need churches, and the people need a Savior, so we have organized to meet these needs. But it is important to recognize that meeting human need and building the Kingdom of God is the responsibility of Christians in the local church. This obligation cannot be delegated to some other organization.

The service organizations through which we work cooperatively are responsible for the administration of the program, but the task is not theirs in a sense that relieves us of primary responsibility. Any emergency that may arise in the work of any such organization is primarily our emergency. Failure to meet such a difficulty reflects not so much on our agent or the agency as upon us. For example, the work our Board of Church Extension does is something we accomplish through it, but the failure of the Board to meet some need is not so much its failure as it is our failure. The cooperative agencies of the church are limited in what they accomplish by the response we make to the call of human need.

World conditions during recent years, which have culminated in the war situation of our day, have resulted in emergency conditions in all our cooperative enterprises.

As we enter upon the program for an "Emergency Million for Life and Work," it is important that we understand that this is primarily a program to relieve an emergency situation which we in the local church face. The appeal is for the local Christian community to meet its own responsibilities for this difficult hour. It is our work that faces the emergency, and the "Emergency Million for Life and Work" program is designed as a constructive aid to the local church to do what it must if it would save its own life.

In the face of the tragic need of humanity today, let us pray that the emergency effort may awaken a new and deeper sense of Christian stewardship in the hearts of individual members of the local church, that the world program of Jesus may be carried forward effectively.

*Minister of First Christian Church, Fort Smith, Arkansas.

Director and associate directors of the Emergency Million. From left: C. O. Hawley, Miss Jessie M. Trout, Milo J. Smith, Mrs. H. B. Marx, Virgil A. Sly

The Emergency Million —*An Answer*

THE Emergency Million is a positive answer of the Disciples of Christ to the paganism of our world. Great hosts of bewildered people are feeling utterly helpless before the titanic forces that are pressing them unwillingly into forms of life which they find increasingly repulsive. To bewildered and oppressed humanity there must be hope, a way in which they may direct their energies for a better world. Regardless of how the pendulum swings in the present world conflict, nobody is going to win.

The Christian Conviction

To those of us who are Christian it is our basic conviction that within the gospel of Jesus Christ lies the answer. One million dollars raised by Disciples of Christ is not going to solve *all* the problems that are before us, but it will help tremendously to advance the Kingdom of God for which we are responsible. It is an answer of hope to those who are frustrated with the futility of things.

Perhaps it would be well to outline the story of how this Emergency Million came about. Four years ago the Five Year Program of Advance was launched. The avowed purpose of this movement was to "Strengthen the Church to Advance the Kingdom of God." To carry forward this program a national emphasis was placed upon the activity and life of the local church. Such national emphases as "The Effective Church," "The Effective Church in the Community," "The Church in the State and Nation," and "The World Mission of the Church" were carried forward throughout the brotherhood. There was much serious work done and the churches profited greatly by these emphases on the life and work of the church.

When the Five Year Program of Advance was launched no one knew of the cataclysm that would soon be let loose upon the earth. It soon became apparent that it would be imperative, in order to meet the present emergencies brought about by a world at war and the necessity of strengthening the existing work to withstand the shock of these times, that there be launched the Emergency Million in the fifth year of this program.

The Emergency Million is designed to meet the emergencies of the continuing work and the emergencies brought about by national defense through the war. The Emergency Million provides means whereby the churches may continue the development of their program, increasing the loyalty and consecration of their members, and extending the horizons of the Kingdom of God.

Answer to Specific Needs

It is the answer to specific, dramatic needs faced by the causes in their activities throughout the world. When the Emergency Million was first contemplated it arose out of the desire of these causes to meet some of the emergencies and crises that were pressing in on their doors. Emergencies exist, too, in the continuing work which has been established for many years by the sacrifice and devotion of our people.

For example, it becomes an emergency when the salaries of nationals become so low and prices become so high that they are literally in a starving condition.

It becomes an emergency when food rises in cost as high as a thousand per cent in some of our fields.

It becomes an emergency when travel costs place great strain on the budget.

It becomes an emergency when missionaries at home on furlough do not have sufficient salaries to enable them to live above a bare subsistence level.

It becomes an emergency when buildings, due to years of inability to keep them in proper repair, must be replaced or rehabilitated.

It becomes an emergency when missionary staffs get so low there have to be new missionaries provided and salaries secured.

It becomes an emergency when great opportunities for advance of the kingdom are presented to us on mission fields and funds are not sufficient to meet them.

It becomes an emergency when great population shifts in America make it absolutely necessary to provide pastoral aid in the establishing of new churches.

It becomes an emergency when we realize that America is far from being Christian and there must be among our people a revival of the spirit of witnessing and evangelism.

It becomes an emergency when in America, despite its wealth and freedom, underprivileged racial groups must be given aid and spiritual guidance.

It becomes an emergency when we recognize that millions of children, youth and adults receive no religious instruction and that America's greatest problem is spiritual resources rather than material resources.

It becomes an emergency within the states when state missionary societies are unable to meet the regular continuing work to which they are assigned.

These are items within the regular continuing work, yet they are emergency items. Providing for a new child in the home may become an emergency, but it is not a greater emergency than taking care of one already in the home who may be stricken and requires the care of an expensive stay in the hospital. Many of these emergencies have been brought about by the disturbed conditions, but on the whole they are emergencies in the continuing work brought about by absolute need due to the low level of giving throughout the past decade.

Emergencies Arising Out of World at War

On the other side, there are those emergencies that are brought about by a world at war. These deal with those factors that have increased new burdens upon the causes. Within our world missionary activities they have added greatly to the burdens of the carrying forward of the missionary work. Property has been destroyed in war-torn areas. Personal loss has been sustained by missionary families. Travel costs have increased as a direct result of the war. Medical care has multiplied due to strain and overwork on the part of missionary staffs. The evacuation of missionaries from fields may be expected and has been experienced as a result of the war.

Defense Program Creates Needs

Within the United States there are great emergencies that have come about because of the international situation and our program of national defense. Men by the thousands are being called into military service. This is an emergency that no budget is ready to stand. Within the state societies are many instances where new communities have sprung up around defense centers for which religious leadership must be provided. Great centers like Washington, D. C., have been flooded by thousands of people, many of them members of our church, who are crowding the churches and the service of these churches to the limit, and for which relief must be given. Churches near military camps and defense communities must enlarge their equipment, and there is an incessant demand for leaders. Colleges find that their student enrollment has dropped considerably, cutting their income, and creating a very serious problem among our colleges.

Askings Based on Real Needs

The askings that made up the Emergency Million were secured from realistic needs such as we have mentioned. It is not a million dollars to spend. It is a million dollars to meet the needs of life and work. Throughout the months there has been a very careful study of all these needs. As the causes faced the awesome task before them, the original askings were much larger than one million dollars. However, the Board of Review of Unified Promotion and the International Convention felt one million dollars was what could be done.

Not a Complete Answer

Again, we must say it is not the complete answer to the situation. It is, however, an answer. It is a call to a brotherhood to take a positive stand in time of the world's distress. It is a challenge to a brotherhood to be a Christian brotherhood, a brotherhood called a part of the Christian program of our day.

In penitence we assume our share of guilt for the conditions that exist. In resolution we face forward to rectifying mistakes and evils of the past and preparing for the morrow. As a step toward this end, the finest expression of conviction and faith is participation as a brotherhood in the forward movement. The Emergency Million will enable a great people to enlarge its witness, express its concern for the peoples of the earth, give testimony to its conviction of the ideals of Jesus Christ and enable the causes to meet some of the terrible emergencies that are confronting them today. The Emergency Million is the answer.

Who Builds the Church?

Who builds the Church—the engineer?
The architect, the workmen grave?
The draftsmen, or the crew who rear
Steel girders to sustain the nave?

Who builds the Church—that spirit fine
Whose preaching makes folks divine
The thrilling, surging plan of God
To guard the ways their fathers trod,
And makes them all empowered feel
To do the thing his signs reveal?

Who builds the Church? Those saintly souls
Whose gifts are brimming incense-bowls,
Who nothing have but daily bread,
Yet give of this, his feast to spread?

Who builds the Church? Each child and man
Who lends some talent to the whole,
All blended to achieve his plan,
All fruiting in a Gothic soul,
God builds the Church from all the skills
Of human minds and human wills;
From stalwart brawn and brilliant brain,
From artist-dream and muscle strain;
From childhood's mites, from gifts of age,
He builds his Church, our heritage!

—Madeline Sweeney Miller.

A recent picture of Dr. Bates

The War and Missions

By M. SEARLE BATES*

THE spread of the gospel that all men potentially are brothers as children of God, and the building of helpful attitudes and relationships in the kingdom that shall stand against the very gates of hell, are no fair-weather job. War challenges the depth and breadth, the sincerity and the conviction of our Christian motive. Physical restrictions may be put upon missions by the acts of certain governments, by the stoppage of ships or money transfer. But spiritual failure in the tasks of God can come only within our hearts and wills.

With due regard to the political conflicts of the day, leaders of the World Church are determined that every strand of fellowship across the embattled frontiers shall be cherished where it can be maintained, shall be marked for early renewal where its breaking is already mourned. British Christians have joined with Americans in aiding the German and other European missionaries and mission-fostered churches in countries where they have been cut off from normal support.

Though troubled by many tendencies of this time, we must do our best to keep in helpful touch with the largely self-supporting, yet small and needy churches in Japan. Their growth is necessary for a better future in that country; and our fellowship with them is necessary for our own salvation, lest hatreds and petty narrowness exclude us from the kingdom as self-righteous Pharisees. (This is written in full experience of the Japanese invasion, and in knowledge of Japanese Christians.)

In Latin America, in the major fields of Africa, in India and the islands of the Pacific, in most of China, the war to date has not interfered critically with the local work of missions. Higher costs of maintenance and of transportation, cramping of communications, sometimes risks from torpedoes and from bombs—these are the common lot of mankind, which Christian workers willingly share. The economic and other reductions forced upon the German, Scandinavian, British and other Missions based in the Old World, increase the responsibility of American churches. Also, there are emergency needs and opportunities for which Christian doctors and nurses, and missionaries experienced or qualified in relief work, are indispensable.

It was the immediate need of the five thousand, the pressing want of the woman of Samaria, the staring lacks of the disciples contending for primacy, that called out the Gospel-deeds of Jesus. What will the engulfing needs, spiritual and material, of these war years obtain from us who have taken the name of Christian?

Sometimes the families, pastors, and church supporters in this country of missionaries abroad in war conditions, give way to personal feelings or to natural anxieties, and plead for their recall. Wide acquaintance among our own and other missionaries in hard-pressed areas of China and in Japan, can testify that the prevailing attitude of those now on the field (or desirous of return to it) runs like this: Our Christian calling and the intensified needs of this time require that we should continue in service. We are further bound by ties of fellowship to support our native brethren in the most critical period of their lives.

We do not desire to remain where a useless internment clearly confronts us, nor when our presence will probably bring trouble rather than aid to fellow-Christians of our field. But we believe that general risks and fears should not extinguish our Christian witness or break the precious channels of Christian communication. We are most happy in the extraordinary tasks of trying days, and in the remarkable strengthening of the church under testing, which has been apparent in many areas. The truest concern you can show for us is unfaltering commitment to the world view of the church, something far bigger than our lives or yours, big enough to triumph over individual anxieties. Meanwhile, numbers have been so much reduced that the subtraction of one missionary is a serious blow to many Christian undertakings.

In manifold locations the greater difficulties of war enhance every Christian service and the appreciation of Christians and non-Christians for the churches which maintain it. An Indian nurse who heard an account of recent missionary service in China, earnestly asked her missionary friend, "If war came like that to India, would you stay by us?" To which the only

*Dr. Bates is vice-president and professor of history in Nanking University. He is now in America on a brief furlough.

answer could be, "I'm sure we'd try our best." One of the hardest trials for missionaries leaving Japan in recent months has been to hear from Japanese Christians (whose hearts were right, even if they did not understand many factors of the situation inside and outside their country) this piercing question: "Is your Christian commission valid or invalid according to international politics?"

The missionary societies and boards of the leading churches are separately and collectively watchful of the times, prepared to shift or to withdraw temporarily where external forces require such steps. But Christians don't quit easily.

One of the finest rewards for stubborn faithfulness has come in the invaded areas of China. As the wave of attack rolled in, and again as the entering armies established themselves, most secular persons and many Christians felt that effective work would no longer be possible, and counselled withdrawal of missionaries. In these four years, however, significant service has rehabilitated hundreds of congregations shocked and scattered by the severity of the invasion, has aided several millions of persons in schools and hospitals and relief work, and has put Christianity in those regions in a vastly better state to face new perils that may lie just ahead. Even if missionaries should hereafter be driven with real losses from such areas, a memorable page of Christian history has been written there. And it may be that an achievement yet finer will form the next page of the earthly story, as we are certain it will for the eternal record of Christian faithfulness.

Emergency Million Schedule

A tentative schedule for the Emergency Million has been worked out. The direct approach to states and contacts with churches will fall into three intensive periods of solicitation:

First period—September 15 to December 12

Second period—January 12 to March 13

Third period—April 20 to June 30

The states for the first period will be: West Virginia, Virginia, District of Columbia, Pennsylvania, Ohio, New York, Indiana, Illinois, Iowa, Michigan, Nebraska and Minnesota.

The states for the second and third periods have not yet been allocated.

The national secretaries, state secretaries and missionaries will be assigned to a state for a specific period of time. The teams will have general state meetings before the period of active work within each state, to which ministers, laymen and women will be invited. Following the state meeting churches will be visited by members of the teams, many of them with Sunday speaking engagements which are being arranged by state workers. It is hoped that each state will welcome these teams and will earnestly endeavor to extend the fullest possible cooperation.

Disciples missionary group remaining in China's occupied area. From left: O. J. Goulter, Dr. D. S. Corpron, W. W. Haskell, Edwin Marx, Dr. Alexander Paul, Dr. R. F. Brady, J. H. McCallum, Dr. M. S. Bates. Absent: Miss Lois Anna Ely.

What War Does to Democracy

By KIRBY PAGE*

Kirby Page

DEMOCRACY is threatened by enemies from without and by enemies from within. Wise and good men differ sharply in judgment concerning the effectiveness of war as a means of protecting democracy from external attack by hostile nations. They also differ in conviction as to whether war is right or wrong as a method of national defense. But we ought not to differ about the appalling consequences of totalitarian war against totalitarian enemies. *Let us therefore summarize the worst effects of waging war until victory is won over Germany, Italy and Japan:*

1. Wartime dictatorship will be inevitable. The waging of massive warfare against powerful foes requires maximum concentration of control over resources and human energies. Therefore, the establishment of wartime dictatorship is essential to victory. If we become a "shooting" participant in this war, the American people will consent to the consolidation of almost unlimited power in the hands of the President. This dictatorship will be supported voluntarily by a big majority of the people—but it will be dictatorship. Drastic restrictions will be imposed upon freedom of speech, freedom of the press, freedom of organization. Manpower will be drafted, and both industry and labor will be controlled rigidly. Dictatorship will be a reality.

2. Economic distress will follow the war. By the time Germany, Italy and Japan have been vanquished in arms, the federal debt of the United States will exceed 100 billion dollars and may be far beyond 150 billions. Taxes will be higher than we can now comprehend. The British and the German peoples are now paying about one half of their national incomes in taxes of various kinds, and the American people may be bearing a comparable burden by the time the war crisis is over, especially when we remember that we must pay not only our own bills but much of Britain's cost of continuing the war. Inflation in various forms is inevitable. Money will lose much of its purchasing power. The highly abnormal boom of wartime will be followed by slump and depression. Industrial plants built or expanded for specialized war purposes at a cost of tens of billions of dollars will be idle. World trade will be in ruin because of devastation, dislocation and impoverishment. Demobilized soldiers, sailors and marines will swell the torrent of unemployment. Economic catastrophe will sweep away much of the security of the American people.

3. Sensitivities will be dulled by wartime propaganda. To be able to distinguish between truth and falsehood, between right and wrong, is extremely difficult in wartime. Fighting morale is maintained by rigid controls of ideas; through withholding of information, through exaggeration and distortion, through deliberate misrepresentation and downright falsehood. By the end of the war the American people will have become so accustomed to this propaganda that their ideas will have become blurred and their convictions unreliable. In wartime that is considered right which helps to win the war, and that is wrong which stands in the way of victory. After being fed on this diet for many months or years, many people will be in moral confusion.

4. During the post-war crisis industrial conflict will be intensified. Under these post-war conditions, industry will become a battleground. As the wartime boom is dissipated and red ink begins to appear again on ledgers, and as taxation continues its financial devastation, employers will find themselves increasingly desperate. The combination of no jobs for many and reduced wages for others will produce corresponding desperation among workers. Tempers will be frayed by long-continued crisis. Moral sensitivity will have become dulled. The entire people will have become accustomed to the doctrine that the end justifies the means. Millions of men will have been trained in the science of killing, and the whole population will have been hardened to the use of violence. Employer will fight employer for survival; worker will fight worker for job; organized employers will fight organized workers. The class struggle will become furious.

5. Dictatorship may be continued indefinitely. If economic insecurity becomes extreme and if the class struggle becomes more violent, dictatorship may be continued indefinitely in an effort to cope with the magnitude of the disaster and to put down insurrectionary movements. If the mass of the people become convinced that strong government offers most hope of security, they will gladly submit to continued dictatorship. *Security without liberty is preferred by most people to liberty without security.* The fact that the democracies restored parliamentary government following the Armistice in 1918 should not be allowed to obscure the reality of the threat to democracy presented by economic breakdown and class conflict.

Less than a month ago the chairman of the Republican National Committee, the Honorable Joseph Martin, sounded this solemn warning: "I do not want to appear here today to be an apostle of gloom. Neither do I want to see this nation walk blindly up to the edge of that economic and social abyss and go over and down into the deepest, darkest pit of economic depression and social disaster possible to imagine, without

(*Continued on page* 15.)

*Doctor Page is a minister of the Christian Church, a graduate of Drake University, who has for years been an outstanding and respected leader in the peace movement.

What They Say

Comments of Brotherhood Leaders on the Emergency Million

Thomas E. Hann, M. Owen Kellison, Mrs. J. M. Shinn

ELSEWHERE in this issue of World Call are presented the plans for the Emergency Million Campaign for Life and Work approved by the International Convention of the Disciples of Christ in St. Louis, Missouri, in May. On these pages appear statements from a number of leaders from all parts of the nation. Some are ministers, some are laymen and women, and some are executives of agencies carrying on our world work. All are seriously concerned with the problems faced in the present emergency. All love the brotherhood. All have something to say. Here are some of their comments:

Thomas E. Hann, attorney and prominent layman of Cleveland, Ohio, says:

"Our world—disillusioned, despairing, broken, bleeding, stunned and starving—piteously pleads, 'To whom shall we go?' A Christlike church cannot and will not now evade this supreme challenge and opportunity of all time. Urgent, emergency world needs must now determine the program and the budget. Emergency Million is our answer."

M. Owen Kellison, pastor of First Christian Church, Ponca City, Oklahoma, writes:

"The challenge of the Emergency Million is a godsend to our people. It will save our souls from complete engrossment in the raising of billions for emergencies brought about by pagan interests. It will help us meet a devastating spiritual emergency by making it possible for us to do certain necessary kingdom-building work which would otherwise have to go undone."

Mrs. J. M. Shinn, of Harrison, Arkansas, writes:

"Having attended the Emergency Million national conference, I am convinced it is absolutely necessary for cooperating causes. If the church desires to help direct the course of civilization, we must become aggressive, and to do so I believe it would be imperative that such a movement as Emergency Million be brought about. My church heartily endorses the movement."

Dr. W. A. Shullenberger, pastor of Central Christian Church, Indianapolis, Indiana, and president of the International Convention, writes:

"The call of the hour is for *constructive* forces. They should make their influence felt on every front. If they bog down, there can be no fairer or juster tomorrow. The Emergency Million Movement is an implement to set vigorous, practical Christianity where it belongs."

Mrs. Herbert L. McKinnon, of Cleveland, Ohio, says:

"I believe the Christian life is worth living, and worth preserving. I believe that the church of today builds for the church of tomorrow. I believe that the call of the hour is for *Christian Action,* and that we Disciples of Christ must answer that call, translating it into *Sacrificial Giving.*"

Dr. Raphael Harwood Miller, pastor of National City Christian Church, says:

"For the church also this may be the 'finest hour.' Now as in the great periods of its triumphant growth in the past, its best defence is in a mighty Christ-inspired and Christ-empowered offensive. The embattled world is calling for an aroused and aggressive church, and that not in sweet sentiments but in costly

W. A. Shullenberger, Mrs. H. L. McKinnon, R. H. Miller, H. B. McCormick, Marvin O. Sansbury, Mrs. W. F. Gammill

Mrs. Clarence Hamilton, Franklin Minck, Mrs. C. T. Harness

and practical endeavors. Taxes in money and the drafting of men for national defence—voluntary sacrificial gifts of money and life for moral and spiritual victory. The one will fail without the other. Why should not the Disciples of Christ be among the first to respond to this challenge and opportunity? Emergency Million answers—We shall!''

Dr. H. B. McCormick, pastor at Lakewood, Ohio, and past-president of the International Convention, writes:

''Life today is faced by the necessity of heroic and immediate effort. The church, too, feels this urgency. The raising of an Emergency Million is a natural expression of the church's loyalty and devotion. This must be done quickly. It must be done gladly. Every one of us must have a sacrificial part.''

Dr. Marvin O. Sansbury, pastor of the University Church of Christ, Des Moines, Iowa, says:

''Most of us do better in time of crisis. We think more clearly; our convictions are deeper and our actions are pitched on a higher plane. Our brotherhood will doubtless experience a real awakening as we work together on the Emergency Million Campaign. Undoubtedly we shall succeed in our undertaking because it appeals to the best within us.''

Mrs. W. F. Gammill, of Gays, Illinois, president of the Illinois Christian Women's Missionary Society, says:

''An emergency is an unexpected yet definite responsibility that cannot be denied. It is a pressing necessity that must be met even if it calls for the deepest sacrifice. Today the Christian world is confronted with one of the most serious and desperate emergencies that it ever has known. God help us to realize and respond to the challenge of this hour.''

Mrs. Clarence H. Hamilton, of Oberlin, Ohio, trustee of the United Society writes:

''An emergency calls for a rethinking of values. What do I really hold supremely important? The Christian way of life, the Christian world community. What is imperative *right now* if these are to endure and become universal? Institutions conserving this way of life and promoting world community must be more powerful. This is my first concern. I can live without many things, but to live in a world without these is inconceivable.''

Franklin H. Minck, pastor of East Side Christian Church, Long Beach, California, says:

''If you ever doubted whether a democratic brotherhood like ours could be effective in an emergency, that doubt should disappear now. The Emergency Million has the most statesmanlike plans for meeting the critical situations around the world. Imagine the debt gone, thirteen new missionaries on the field, new buildings where needed, and the Army boys being served—all accomplished by one campaign!''

Mrs. C. T. Harness, secretary of the Virginia Woman's Christian Missionary Society, says:

''Great emergencies confront the Disciples of Christ and challenge them with many responsibilities. The Emergency Million program gives to each one an opportunity to accept anew Christ's commands: 'Love thy neighbor'—'Go ye.' A wonderful opportunity is ours as we reconsecrate our lives with sacrificial giving and living.''

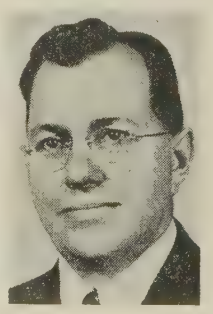
Gaines M. Cook, of the Ohio Christian Missionary Society, says:

''Christianity faces one of the greatest tests in 2,000 years. The world-wide missionary enterprise of the church faces staggering operating costs. Shifting populations create critical needs for new churches. The relief problem round the world exceeds anything known in history. Thousands of our young men must be served by the church while they serve their country in training camps. Working budgets must meet unexpected and unprecedented calls. Yes, an emergency really exists.''

Harlie L. Smith, executive secretary of the Board of Higher Education, and president of William Woods College, writes:

''In the period of reconstruction which must necessarily follow the present era of chaos, it is imperative that we shall have an adequate supply of trained

Gaines M. Cook, Harlie L. Smith, F. E. Smith



Left, Dr. John H. Booth

Right, Dr. Robert M. Hopkins

leaders and followers—people trained in the skills of building a new and improved world. But great as is the need for these skills in building there must also be skills in selecting the ends toward which we shall build. It is here that the church has a great responsibility in education for it alone has the capacity to select ends and engender them into the future leaders of the world."

Dr. F. E. Smith, secretary of the Pension Fund, says:

"The Pension Fund knows 1,301 reasons why the Emergency Million is a necessity. These 1,301 aged ministers, missionaries, college teachers, or their widows, are living human beings. They were the leaders and builders of the past. Our churches, our colleges, our mission stations, all stand as a monument to their fidelity in preaching and teaching the everlasting gospel. The $57,000 allotted to them in the Emergency Million is only a partial answer to their prayer, 'Give us this day our daily bread.' "

President Robert M. Hopkins, of The United Christian Missionary Society writes:

"The Emergency Million is vitally necessary to The United Christian Missionary Society:

"1. It will enable the Society to liquidate its long-standing debt. Two hundred thousand dollars of new money now will wipe out a debt that at one time amounted to $1,126,952.24, and on June 30 was $589,-794.77. Let us pay that debt *NOW!*

"2. It will equip the Society to meet exigencies that are constantly arising out of the world war. Our churches desire to serve our drafted boys in training camps; they also seek to meet the needs of the vast populations that are gathering in new industrial communities engaged in the defense activities of the nation. Each fresh outbreak of war overseas brings a new crisis in the work of the missionaries such as their evacuation, increased cost of living, destruction of property, or other disasters demanding prompt actions and immediate resources from the Society.

"3. It will undergird the Society for the continuing service of Christian education, home missions and foreign missions through the years ahead. We cannot envisage the outcome of these wars in Asia and Europe, or predict how long they will continue. No one can foretell the implications to the supporting constituency which will grow out of the part our country may have in an expanding warfare or in the establishment of the just and lasting peace for which our hearts long. It is increasingly apparent that the *status quo ante* will never return. For the new order, whatever it is to be, the United Society must be prepared to safeguard the home and foreign missionary enterprise and Christian education work which our churches cooperatively for nearly a century have labored in love and sacrifice to make effective. The world-wide missionary task remains and will remain a primary responsibility of the Church of Christ. We must with foresight undergird its continuance adequately."

Dr. John H. Booth, general secretary of the Board of Church Extension, says:

"No matter what is happening or may happen in the United States or any part of the world, the House of God must stand and keep its doors open because it is not only a place where men and women assemble for worship but it symbolizes Christianity (our freedoms, the right of the individual, the dignity of human personality) in every community. The sanctuary is the rendezvous of the Divine Spirit. It not only stands athwart the path of evil-doers but it beckons men to higher ways of life. In all ages the noblest men of earth have sacrificed and given their lives to build and preserve the sanctuary. For more than a half century Church Extension has been an instrument employed by our brotherhood in the achieving of this high purpose. The Emergency Million will enable Church Extension to measure up to the needs of the present. The men of God in these times will not fail him."

What War Does to Democracy

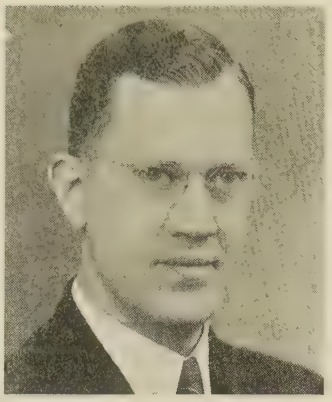
(*Continued from page* 12.)

raising my voice to warn of the danger. Under the conditions of chaos, confusion, exhaustion, gigantic public debt, discontent, grief and the hatreds and agonies left as the awful aftermath of the wars, the Communists and Fascists will find fertile fields in which to plant their propaganda for debt repudiation, property confiscation, abolition of the Constitution, and the establishment of a dictatorship of the Stalin type or the Mussolini or Hitler type. I warn you, my fellow citizens, there will come a vast danger that we in America, in that terrible time, may lose those four freedoms we hear talked about so much and which we are supposed to carry to all the peoples everywhere in the world."

And there is a sobering possibility that the American people in their effort to prevent Communist or Fascist dictatorship may continue for a long time after the war a native variety of pure American dictatorship. Every devoted apostle of democracy should give serious consideration to the possibility that our children and their children may be compelled to win again the freedom and parliamentary government lost in wartime and in the post-war period of misery, conflict and chaos.

The Secret of Financial Success

By A. V. HAVENS*



A. V. Havens

EACH one of us can be a great financial success. I mean a *real* financial success, one who makes money and gets the most for his money.

A few years ago, a man died in a central Kentucky town. He had lived the life of a ragged, poverty stricken recluse, in an old, filthy, tumbledown shack on a back alley. He repaired umbrellas for a living. When he died, a small fortune, in money, bonds and other securities, was found under the floor and in the walls of the shanty and sewed in the rags which had been his clothes. Was he a financial success? Possibly the term financial could be applied, but surely not the term success. He certainly did not succeed in getting the most for his money.

Not so very long ago, in one of our states of the deep South, there was a man who lived the life of Croesus. He lived in an expensive mansion; several high-powered limousines were in his garage. He wore the best of clothes. He played the races and spent money in riotous living in a fashion that would quite out-prod the prodigal son. However, it was discovered one day that the money he was spending was not his own. It belonged to the state of which he had been elected governor. Soon he was incarcerated in the penitentiary. Was he a financial success? A financial something, perhaps, but certainly not a financial success. He had been entrusted with the people's money and had used it for his own pleasure. The difference between success and failure was not in getting money but in the use of it.

Much of our failure to be a financial success lies in the same field. We have all been entrusted with money and property that is not our own. We do not own anything.

We cannot make anything. In the physics class we learned that matter can neither be made nor destroyed. All we can do is to reshape, refine, combine or collect that which is already here. We can only recognize that the material which is already here is not ours; we had nothing to do with making it; it belongs to another, the Creator. We can only administer that which he has placed in our care.

That is why we are called stewards. A steward is defined as, "one who manages the domestic concerns of a family or institution; manager of a large estate or farm." Another term which is similar and is more widely used in our daily parlance is trustee. We can be a financial success or not, but we cannot escape being stewards or trustees. A power far beyond us has placed us here in that situation. We cannot escape from it. We can only be good stewards or bad. If we would be a success in this life, then we must be good stewards.

In the matter of actually living as good stewards, many of us find ourselves facing grave difficulties, difficulties so grave that at times we quite forget our main purpose in life as stewards and fall into the popular conception that the main purpose of life is to make a living and to make as good a living as we possibly can. With such a conception of the purpose of life, we generally proceed to raise our standard of living to the very limit of our income and, then, beyond that, to go to the very limits of our credit.

Therefore, when the church presents to us an appeal for some portion of that which has been entrusted to our care, we find ourselves, at once, recognizing the validity of the church's claim and realizing that we have made ourselves financially incompetent in such a situation because we have already spent the entrusted funds on ourselves and have even spent the anticipated income or definitely ear-marked it for the next year or two. In such a situation, we turn the appeal of the kingdom aside, saying, "I have bills to pay and I think an honest man should pay his just debts, first," forgetting that an honest trustee would not embezzle a trust fund placed in his care and spend it all on himself.

To prevent this conversion to selfish purposes, we must take ourselves in hand and establish some definite safeguards of our stewardship. We must sit down calmly, away from the insistent, siren calls of high-pressure salesmanship, and sincerely determine, in the spirit of consecration and devotion, what proportion of our income we will set aside to be used exclusively for Christian work.

Most Christians who have done this, whether rich or poor, have been unwilling to begin with any proportion lower than the tithe, feeling that the followers of Christ should surely be more advanced in their stewardship than the children of Abraham.

If we find that we have already committed ourselves to the full extent for the next year or so, then we must mark the date of the end of such commitments and definitely determine that at that time we will reassume the faithful discharge of our duty as stewards, instead of going on into more endless installment buying, charge accounts and embezzlement of the kingdom's funds. No one is going to *make* us do this, not even God himself. We can be bad stewards if we wish. We can use this life for some other purpose than that for which it was made. We can keep ourselves forever in the strain of being torn between the just claims of the kingdom and the claims of our self-imposed indebtedness. But by following such a policy we can never enjoy the more abundant life of a real financial success.

*Christian minister, Paris, Tennessee.

Vaster Visions

The Story of an Adult Conference

By ROSS J. GRIFFETH*

"You cannot see far enough."

THIS charge is often made against America's rural churches, and too often is correct. That the same charge may be made against many urban congregations does not correct the condition. It takes work and study to extend spiritual sight.

Ross J. Griffeth

Out on the western slope of Colorado's Rocky Mountains, where everything is fantastically huge, Christian leaders, whose physical vision from alluring mountain tops is almost unlimited, are working with noteworthy devotion to enlarge the spiritual vision of all whose lives are touched through their efforts.

All of our churches in western Colorado are essentially rural. By definition a couple of them might be classed as urban, but it is obvious that the economic and social foundations of all are more definitely related to the soil than to manufacturing and trade. These congregations, sometimes discouraged, sometimes puzzled, sometimes over-optimistic, have the courage of true pioneers for Christ that is certain to lead to progressive conquests in the extension of the Kingdom of God.

One important factor, worthy of emulation by dozens of other rural areas, which has done much to enlarge the vision and deepen the spiritual devotion of Christians in western Colorado, is the Adult Conference. Each year this conference, attended by members from about a dozen churches, is held during August on Grand Mesa, "the largest flat-top mountain in the world." There, with chipmunks as friendly camp attendants, beavers to build water control dams, flowers of beauty and profusion beyond description, ponderosa pine and quaking aspen, about fifty persons spend four days each August in study, Christian fellowship, planning, and vision enlargement.

The director and coordinator extraordinary of this Grand Mesa Adult Conference is D. L. Gardner ("Dory" for convenience) of Clifton. Most of his year is lived in anticipation of the conference. While keeping the irrigation ditches open, pruning the peach and pear trees, trucking fruit over the Continental Divide to feed the people of western Kansas and Nebraska, he thinks, plans, and prepares for the coming August. Because he works and plans, the conference thrives.

One day, while talking with me in a luxuriant orchard, Mr. Gardner pointed to a scraggly bush on a desolate mountainside. "That bush is probably a hundred years old. Without these irrigation waters, this orchard would be as barren as that mountainside." "And," I thought, "without the enthusiasm and devotion of yourself and other Christians of this western slope of the Rocky Mountains, this conference and these churches would be as stunted and useless as that desert bush."

A teaching force from within and without the area represented was enlisted. This in itself helped the rural churches having delegates on Grand Mesa to gain vaster visions. Goldie Alumbaugh, a contribution of Colorado churches to the foreign mission field, helped knit the hearts of her home-state people to the hearts of Congo's gospel-hungry children. C. C. Dobbs, secretary for Colorado, Wyoming, and New Mexico, an area so vast that New England could be dropped in it almost unnoticed, helped each to see his work in relation to the whole, all working to establish the Kingdom of God on earth as it is in heaven.

Noteworthy contributions were made by ministers within the area. Forest Wyman challenged provincialism by proclaiming the need of America to be "not a two ocean navy but a seven ocean God." Otto Duckworth of Rifle repeatedly proved that a rural minister can be master of information about world forces and interpret this information in a profoundly spiritual way. Erskine Scates, who has the churches of western Colorado so implanted within his heart that he has worked in the mines, founded and developed a newspaper, and otherwise worked to support his family so that he could help the churches, contributed in no small measure to the broadening of visions of those who would make the local rural church a vital part of the church universal.

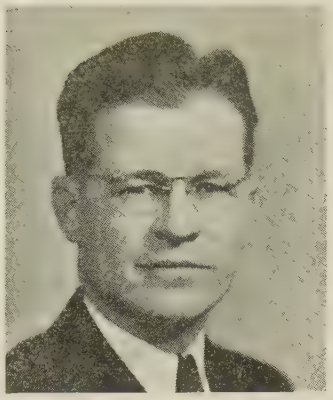
From Land's End on Grand Mesa one can see farther—much farther—than Moses standing on Mount Pisgah. But spiritual vision, not physical, counts most. The Adult Conference on Grand Mesa is helping the churches of a whole region to see to the ends of the earth. The key to the situation is self-sacrificing, enthusiastic, devoted leadership. Rural churches elsewhere which cannot see beyond the township or the county line should emulate the churches of western Colorado, climb a spiritual mountain and gain the splendor of vaster visions.

*Dr. Griffeth is professor of religion in Butler University.

Needed: A Sense of History

A Plea for the Church to Study Its Origins

By A. T. DeGROOT*



A. T. DeGroot

THE Disciples are a young brotherhood. It is now only one hundred and eleven years since our principal spiritual forefathers separated from the Baptist fold. This has been long enough for us to reach much of that portion of the American population that lay fallow and receptive to our special message—just as there is a certain "market" for almost any new religious emphasis. Our unreconstructed congregationalism, in a nation that long ago deserted colonial confederation as too inefficient and went on to federal union, is only one example of the way in which we have chosen to appeal to a distinctly limited portion of our North American population. It is not surprising that the larger or more "successful" denominations in this republic are those that have granted strong directive powers to their democratically chosen leaders. If the Disciples of Christ appear to have tapered off from their earlier and spectacularly rapid growth, it means one very important thing—that we have bogged down because we have not had a keen enough sense of history—the natural history of all movements and organizations.

Awareness of Formative Influences

A sense of history means being aware of those impelling, formative influences which have made for the success of great movements among men. A Luther could not go on to victory with a campaign for soul liberty until the whole man was freed—the mind liberated by the Renaissance, and the body freed to work and trade apart from the rigid feudal controls of medieval Europe. *Religious advance is a part of a total human advance.* History is forever trying to make us sensitive to this law of life. There is a sympathy of the departments of our life together which, thrown out of balance, makes the social body, or denomination, sick.

Must Possess Our New Testament Freedom

If the Disciples are to grow strong they must apply themselves to working *with* the best tides which are moving among the people to whom they preach. This does not mean that we are to be time-servers or opportunists, who accommodate the demands of revelation to the ways of the world. It means only that we must rise up and possess our New Testament freedom in the matter of church government and order (ordination, missionary methods, forms of worship, etc.) and, sensing the pulse of the times, apply our united energies to the needs immediately at hand.

Restudy of Early Church Needed

Let me illustrate. A few months ago the minister of one of our largest churches said to me, "Why don't you professors do something practical?" He went on to indicate what he sensed to be a special opportunity at this point in the history of the church. Christian people everywhere are beginning to see the tragic need for unity in our common witness and work. One of the things that stands in the way of closer cooperation is the belief that has been assumed in most denominations to the effect that their own form of church government is the one-and-only method of church organization revealed and approved in the New Testament. Canon Streeter's book, *The Primitive Church,* he went on to remind me, shows that the democratic or congregational order which Disciples and some others employ was used in New Testament times, but that the presbyterial program was certainly used also, and at least the germs of episcopacy are present within the pages of our New Testament record. What is needed, he concluded, is that this information should be reduced to pamphlet form so that it may find its way into the farthest reaches of our brotherhood and unto the least and the last thereof.

A Way to Closer Fellowship

The reason given for the above proposal was that the time is ripe; we have come to the point in our history, in the course of the total Christian unity movement, and in the understanding of the Bible, when it is obvious that gains toward a closer fellowship await only a general recognition and confession that rigid forms of government are not among the essentials of a New Testament church. The whole history of the church, in which may frequently be seen the rising of new denominations, some episcopal, presbyterial, or congregational, is witness to their sensing of a Biblical sanction of these ways of Christian work and organization.

The Danger of Separatists

If space permitted I should like to set forth here another deduction or "sensing" from history—i.e., that the future church must make room in itself for every religious expression or exercise which has proved its ability to help people grow fruitfully in the Christian life. Do we have a sense of history which permits us to project our future church on so vast a screen? Or, will we forever be separatists in our point of view, forever dividing and subdividing?

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Unity in India: Whither?

Last of a Series of Three Articles

By T. N. HILL*

INDIAN leaders of the caliber of Dr. P. D. Sukhnandan, S. M. Masih, and G. H. Singh, will play an increasing part in the cooperative work of our area in central India. The work of Dr. D. A. McGavran and Mr. Singh in the survey of Christian work in Mid-India, and in the stimulating of evangelistic campaigns growing out of the survey has opened to them, and to us, a remarkable field for extending our influence. We have done notable service through our printing press in Jubbulpore, serving all of Mid-India, and even such distant points as the Fiji Islands and Trinidad!

Disciples have also had an opportunity to be of influence in Round Table Conferences, and group discussions on unity and union. The writer attended such a Round Table Conference in Lucknow in 1929, and ten years later Mr. Singh attended another one. Attendance may be official or unofficial, wholly without power to speak for one's group. Even visitors who merely listen are welcomed. These Round Tables provide a place where those interested in unity and actual union may meet, although for various reasons they may not be able to enter into negotiations looking toward actual union.

In Landour and Mussoorie missionary groups meet annually, and often a discussion of union is on the program. I remember one such gathering where I spoke for our people as best I could. The preceding speaker, a splendid old Presbyterian missionary, to our surprise delivered an impassioned plea for infant baptism, making much of the duty and opportunity of the church concerning its children. I had not thought of discussing that matter, but the opportunity was too good to lose. Accordingly I volunteered the information that I was one of a great communion which had been able to discharge its duty apparently as well as others and make use of its opportunities concerning its children, though we insisted on a confession of faith preceding baptism. But I was impressed by his insistence upon the recognition of the children of the church. And at least some of the others present recognized the sincerity of our own regard for the responsibility of the church to its children.

The statement sent out from the Round Table of 1929 has been superseded by others, but it may be well to quote part of it, as it brings out much of the difficulties we face in furthering the cause of unity in the church:

In the general discussion it was revealed that a pure Congregationalism recognizing the absolute autonomy of each separate congregation was not acceptable to India and was rarely found in operation. In a United Church all the elements of real value in Congregationalism might be preserved, as has been done to some extent in the United Church of Northern India. Government by Presbyteries or by some central authority, as in the case of the Methodist Episcopal and the Wesleyan Methodist had been proved effective, and in practice had been to a greater or less extent adopted, even by churches founded on a Congregational basis. . . .

A full and frank discussion took place in which each group clearly stated its own position, and in this connection, more perhaps than in any other, it was seen that no union could be contemplated which did not give full recognition to the convictions of each church which had its gift to bring to a United Church whereby the whole might be enriched. We must recognize the place of a child in the church and we must recognize the necessity of a definite profession of faith on the part of every member.

In some churches only ordained ministers were permitted to administer the Sacrament (Lord's Supper); in others laymen were permitted to administer or to assist.

Some of the churches . . . had organic relationship with churches in other parts of the world. The great value of this relationship was recognized, as also the fact that a United Church must be autonomous.

Many expressed the opinion that the Confession of Faith adopted by the United Church of Northern India, for substance of doctrine, could not be subscribed to. Some thought it would be better to accept the Apostle's Creed and the Nicene Creed as witnessing to the faith we held. . . . Some were opposed to the formulation of any creed at all; a greater number were adverse to any hard and fast creed or confession being imposed as a test upon ministers, officers or members of the church. . . .

In the matter of baptism, the problem arises from the insistence of certain groups upon immersion following a definite profession of faith, and from the unwillingness of other groups to depart from their present customs of infant baptism and sprinkling. We think it desirable to explore fully the possibilities of including both groups in one church without sacrifice of vital principles.

"Dr. Ambedkar, the great leader of the Untouchable revolt against the religion of Hinduism. . . ."

In an earlier article I referred to an Indian clergyman at this Round Table, who had been so deeply hurt because a servant had served him with the bread and wine at Jubbulpore in our church there many years before. I was glad to have Mr. Coventry of our Australian Churches of Christ to reinforce my statement that in small and lonely communities the administration of the Lord's Sup-

*Secretary-treasurer of the India Christian mission.

per by faithful elders (unordained) had been a vital factor in our movement. Yet this man's horror was real and genuine. To him it was wrong for anyone except a properly ordained minister to have any part in administering the communion service.

Most of us recognize the difficulties and apparent inconsistencies of our own position. We were advocates of unity when it was most unpopular and are still firm believers in Christian unity. We welcome the fullest sharing of our church life, including the Lord's Supper, by any who love Christ. Yet generally we are unwilling to accept members of other churches as members of our congregations unless they have been or are willing to be immersed. We are equally unwilling to subscribe to any idea that baptism possesses any magical quality, or to abrogate our insistence upon immersion following individual profession of faith. We insist that religion is a spiritual matter, that Christ was right when he asked for worship in spirit and in truth. Yet we do not see our way clear to give up our deeply held convictions; and we sometimes find ourselves putting an unjustifiable emphasis upon one of several requirements, almost forgetting matters of faith, repentance, and utter devotion of life. How dare we talk about unity? Yet I dare to believe that we have been called to India, in part, to witness to some of what we hold dear. And I dare to hope that we shall some day find a way to maintain our loyalty to our convictions about baptism, and other matters, and also to explore purposefully the possibilities of union with others who differ from us. If we could somehow remove the element of compulsion, and make baptism more meaningful and more beautiful, we might at long last, persuade India to go back to its own age-old tradition.

India needs the Disciples at another point. It seems fairly clear to many of us that by tradition, and by temperament, India is definitely not democratic and will tend more and more to adopt episcopal-like systems of church government. India is group-minded, and the tradition of the *panchayat,* the Council of the Elders, provides a basis for a democratic and less regimented polity. On the other hand, the caste set-up has built an India in which except for the very lowest, everyone has someone else below him; and except for the very highest, everyone has someone else above him to whom he must yield authority. This set-up, reinforced by the strength of the older and more widespread episcopal-minded churches, it seems to me, has tended to tip the scales toward the less democratic types of church life. We have reason to recognize the strength of the demand for bishops, and even for the acceptance of bishops for all the churches, both in the proposals of the Northern and of the Southern Joint Committees. The episcopal type is almost certain to prevail in India, unless there are strong churches which demonstrate that they can and do cooperate even in church discipline, that they can and do evangelize and grow, without submitting to a strong, centralized church government. If such churches are not maintained, at least for some time to come, though with the utmost active effort directed to bring about unity, the united churches already in existence may go over to an even more extreme form of episcopal polity.

But our churches in America must face one fact. The churches in India are growing sensitive to Western dictation or domination. They do not quite see why the giving of money gifts on our part should enable us to direct local churches in India or their Convention of Churches. They admit they may make mistakes. Occasionally one asks us if we have never made any mistakes! Our churches are maturing in India, though yet needing our active help. They feel that American churches should give them of their sympathy and trust, even if they seem to be less insistent upon the old shibboleths of our movement. They are very keen to join with other Indian groups in church and political life, and one real danger is that they will weigh too lightly the problems of forming a United Church. Facing the possibilities of great movements into the church, seeing the terrific cost of disunity, called to union with Indian brethren who live and work alongside, they are eager to act.

We missionaries can be of great help in interpreting to our Indian churches our historical developments, and the attitude of our brethren. But we are ourselves overwhelmed by the tremendous need for unity. In Jubbulpore, for instance, there are three communions at work, all touching the Sweepers, an Untouchable group from which we have won converts in recent years. These Dumars accept Christ and unite with the church with which they have come in contact. They learn a Hindi Christian song, one of the old songs of the church. They come to a union meeting at Easter time and find there are three different versions of this one old Christian hymn! They see that the mode of baptism differs. The communion service differs. Yet they have brothers or sisters, sometimes one has husband or wife even, in one of the other churches. They are all Christians, just one group instead of the hundreds of castes they have known, yet they find themselves in three separate churches. How can they understand? They are illiterate or partly illiterate. Why? they ask. Some have proposed a Dumar Church, in which all these formerly united in one caste would belong to the same church. But while this would preserve their family caste unity, it would also stigmatize them forever as an Untouchable church, besides adding one more division.

Dr. Ambedkar, the great leader of the Untouchable revolt against the religion of Hinduism, hopes to find a religion which will bring social, political and economic equality and uplift to all of the fifty million Untouchables of India. He has been deeply impressed with Christianity. I remember when I talked with him, he said to us, "When any of my Untouchable people become Christians, insist that they drop their old name and be known as Christians!" How can he lead his people, already divided into scores and scores of separate castes, into a divided church, and hope to secure for them the equality and uplift he seeks? But what an opportunity the church of Christ could have in India, were it united! With the world almost in chaos, with such unprecedented opportunities opening

(*Continued on page* 22.)

Typically Mexican

By MAE YOHO WARD*

MEXICO is more Mexican even than it has been pictured. Not all of the guide books and the hints for tourists had prepared me for the Mexico which is everywhere. . . . Not just isolated spots which the tourists visit, but every town and village and even parts of the capital itself are distinctly and colorfully Mexican. Mexico doesn't creep into one's consciousness. It assaults it with color, sound and conflicting facts.

What is true of the country is also true of the impressions I have in regard to the religious condition of the country. Snapshots stand out in my memory which might be put together in a mental movie, but even then they would not blend nicely nor logically. If there is any justification at all for a person writing an article about a country after only a month's visit, it is that the viewpoint is fresh and the reactions are spontaneous. Events stand out sharply etched against what has been accepted as my American Protestant background.

Along with the thousands of American tourists, I visited the Catholic cathedrals—beautiful, somber, dirty, ornate, but always with people in them praying, confessing or telling their rosaries. Out at Guadaloupe, the church of the patron saint of Mexico, small groups of people constantly came and went before the glass case which contains the mantle showing the divine imprint of the Virgin. Women rubbed their hands on the case and then on the aching joints of their own bodies. Mothers rubbed the case and then their children. There *is* religion in Mexico, but so coupled with the traditions of the Indian and the melancholy, mystic spirit of the Latin that it seems to have little in common with what we call religion. Sadness crept into my heart that the Catholic church, which had had the opportunity for so many hundreds of years to develop a Christian country and a living demonstration of what one united church might do, had failed to make good. Instead, she became so surfeited with power, wealth and pride that the state turned against her, so that even the priests are not allowed to wear a distinctive garb on the street.

We were on the train going to Aguascalientes and reading the first copies of the Bible published by the Catholic church and now permitted to the laity, when the Archbishop of Mexico got off of our train. The entire village seemed to have turned out to meet him. It would appear that the people were very religious. And yet I knew that the Mexicans take any occasion for a celebration. So little happens in a country town or on the ranch that curiosity and excitement would bring everyone to the train whether they had any religious inclinations or not. But the new Bible in Spanish that we were reading is new, and it will make history. Up to date only the first portions have been issued. According to the introduction it is to be printed on fine paper with proper embellishments and decorations as worthy of the Divine Word. Since it is the Word of God, it must be read without criticism or doubt. It is to be published in fifty-two sections, each section costing a peso, which even in American money is more than ten dollars. Fifty-two pesos for the Mexicans who have a daily struggle to get sufficient daily food will make the Bible prohibitive for the majority.

Tarascan Indian woman at Uruapan, Mexico, working colors into the lacquer ware for which this section is noted

Not only is the attitude of the church itself changing, but the public is much more lenient toward evangelical work. One program of the World's Sunday School Convention was a program of religious music given in the Fine Arts Palace, the beautiful marble building which houses the Art Gallery and the Symphony Orchestra. *Hoy*, a popular Spanish weekly, published a picture of the chorus and in its editorial column made this comment, "Last week there was celebrated in Mexico a World Congress which the press ignored. Delegates from five continents came together to discuss the problems of Christian education from the point of view of the Protestants. The large attendance of the Congress and the relative smallness of the Protestant churches in Mexico made it necessary for the delegates to meet in various churches at one time. In all, more than forty distinct meetings were held during the week. During the program of studies there was only one point of diversion, an excellent program of international music directed by Professor Miguel Meza and which took place in the Palacio Bellas Artes. The chorus was formed of young men

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and women of Mexico singing religious numbers from Bach and Handel, others by authors not so well known but popular among the Protestant group. The concert was an agreeable surprise to all who had not suspected that the Maestro Meza was a musician of such unusual ability."

Miguel Meza is a special picture in my Mexican memories because we, the Disciples, had a peculiar interest in his growth and development. He grew up in our church at San Luis Potosi. He was the oldest of a good-sized family, and his father forbade him to have anything to do with the evangelical church; but he persisted, partly because he was a sincere seeker as has been shown by his later life, and partly because the church and the missionaries permitted him to play the piano all he wished. One night when he came home from the young people's meeting, his father forbade him to have any further contacts with the church; and in order to give him time to think about it, he tied him on the roof for the night. The next Sunday Miguel was back in church. Shortly after that the father died. Miguel continued the support of the family, working days and practicing music at nights. He worked in exchange for music lessons and constantly he was saying, "I must go to Mexico City to study." Finally the two older girls were put into our orphanage at Aguascalientes and the next brother assumed support of the family, and Miguel went on to study. He is today the leader of a church choir, a composer of music, and a maestro in his own right. The day is gone when a professional man has to hide his religious convictions if he wishes to obtain the esteem of the public.

The next fragment in my Mexican mosaic was a visit I made with F. J. Huegel to the penitentiary. It was like any penitentiary except that, of the twenty-two hundred men, there is manual work for only four hundred. This work is passed around, but it means that hundreds of men have nothing to do but mill around in the blocks of cells. Some time ago Mr. Huegel asked permission to preach in the penitentiary. He was told he could not preach but he could have conferences and festivals. Once a month he goes with a talk or a program and the men are invited in to the big open dining room. They all go. Because of the special meeting and the World's Sunday School Convention, Mr. Huegel had not been to the penitentiary during July. As we walked through and paused before each block of cells, the men, on seeing Mr. Huegel, would immediately call out, "Why haven't you been here?" "What about the conferences?" "Aren't you coming any more?" and they would crowd around the gates to talk to him.

I walked ahead with the guard who said to me, "All of the men love Mr. Huegel. He is so sincere that they know he speaks to them from his heart and his visits do much, much good. I read my New Testament and some of the other men are reading theirs." As we left the building we met the chief, a very gracious, kindly, military man, who likewise expressed his appreciation for Mr. Huegel's services. Since coming back to the office, a letter has come from Mr. Huegel saying that the chief has called him in and asked if something couldn't be done for the women as well as for the men. This concern on the part of the officials for the prisoners and the fact that they have turned to Protestant workers prove that the former prejudice against Protestants has decreased almost to the vanishing point.

The newspapers may not give any space to the Convention, and numerically the evangelical group is small in Mexico, but it is beginning to exert an influence.

Following the Conference a smaller group of about fifty remained to study the all-important problem of Christian literature in Spanish. This is one phase of foreign missions which seems to lack glamour and dramatic appeal, but is so basic to anything we do that we must give to it our best thoughts. During the past decade materials have been produced, but even as yet there is not a completely graded course of religious education materials. Periodicals with a Christian background and influence are lacking. Story papers for youth and children, devotional materials and leadership training helps are greatly needed. In this field of literature we have the finest opportunity to work together interdenominationally. The chance is ours to produce a literature worthy of the religion to which we give our allegiance. Mexico is reading. The prejudice against religious literature is gone, and we are able to send the printed page where we cannot send an individual. To fail at this point now is to do what the Catholic church did a century ago when it could have molded the thought of a nation along Christian ethical lines.

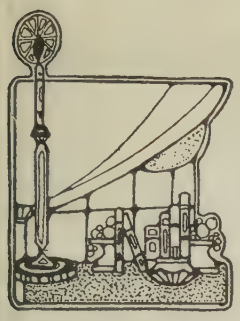
Home again from Mexico! But the exhilaration remains, for I am convinced that the foundation for missionary work has been well laid and that the opportunity for advancement is ours as it has not been in the past decade. The Church of Christ in Mexico moves forward.

Unity in India: Whither?

(*Continued from page* 20.)

before us, may it not be that we need to rethink our mission in the world? Have we put first things first?

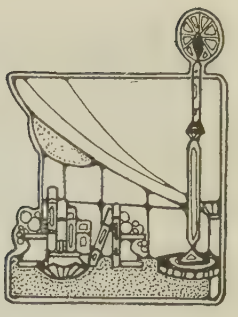
Yet the picture is not all dark. Praying for guidance where no light seems to break, keeping faith with our brotherhood, yet seeing our own bonds, we dare to hope on that somehow we shall find the way. Meanwhile we shall go on joining in numerous cooperative ventures of faith and service, working together in countless ways without waiting for organic union, and sometimes even questioning whether organic union is our goal. In Christian councils we go on year by year, building together. We have our union literature work. We have our union Tuberculosis Sanatorium, a monument to the faith and persistence of several of our workers, including Dr. Mary Longdon, whom even a leopard could not daunt. We have united schools where we and our own children join scores of other missions. And we have the developing group of Indian leaders who will some day make their own decision. These and other sign posts point to a better day.



Book Chat

Niebuhr—Lewis—Cronin—Buchan

By C. E. LEMMON



THE first volume of the Gifford Lectures by Reinhold Niebuhr on *The Nature and Destiny of Man* is one of the important recent books and constitutes the clearest statement of this eminent theologian's position he has yet made. The lectures were given in Edinburgh at the time of the beginning of the war and were listened to with marked interest and respect. It is probable that no American since William James has had a better hearing. As one thinks of Niebuhr's lectures and recalls the arguments of James in his celebrated *Varieties of Religious Experience* he cannot but contrast the approach of the two men. Niebuhr is pessimistic about human nature. He is critical of such movements as naturalism, romanticism, Marxism, and Freudianism as overemphasizing the importance of human nature or being too optimistic about man. He is even critical of ancient theologies on that score.

A major section of Niebuhr's book deals with the essential sinfulness of human nature and gives a long exposition of what he terms the "biblical insights" regarding man and his nature. The "creatureliness" of man as over against what some might call the "divinity" of man is the presupposition of his argument. When one contrasts this with James in his *Varieties* the difference is very great. James considered all human experience worthy of careful examination and every religious aptitude of man was grist for his mill as he studied the spiritual capacities of the human species. The emphasis of Niebuhr is on the sinfulness of man while the emphasis of James was on the religious capacities of man.

Of course, it is scarcely fair to judge Niebuhr by this book alone. This first volume on *Human Nature* may appear to be negative. The second volume, soon to be published, on *Human Destiny* will doubtless construct his scheme of redemption. As one reader remarked to this writer, "Niebuhr has gotten us into a deep mire. Now he will have to do pretty well if he gets us out."

DR. EDWIN LEWIS of Drew Seminary is the most articulate of the school of Neo-Calvinists and has what the musicians call virtuosity. His recent lectures, *A New Heaven and A New Earth,* were given at Emory University. He makes a strong statement for the priority of revelation, the initiative of God, and the dependence of man on revealed beliefs for the motivation of his personal character and his social effort. Before we can have a new earth we must have a new heaven for man's beliefs premises his action. The fulfillment of history is in Christ and "the great design" of social good is in his vision of the Kingdom of Heaven.

When one reads Niebuhr and Lewis who agree on strongly emphasizing the fact of Revelation he is led to some questions. One question is, as to the gap this is making between the theologians and the social workers. Within the last decade a whole new profession of social workers has been developed who give themselves with skill and enthusiasm to patching up the bad places in the human fabric and building defenses against human disintegration. They are devoted to practical human action. If the church follows those theologians who so exclusively stress the idea of "revealed religion" and depreciate the human equation, is it not apt to create a great gap between the church and the social workers? Is not that gap already too wide?

THE *Keys of the Kingdom* by A. J. Cronin is an important novel. It indicates that a best seller can be about a saint as well as a sinner. The story of Francis Chrisholm the young Catholic priest who spent most of his life in China as a missionary is one of the noble characterizations in modern fiction. It is even more than an interesting novel, it is a careful and rewarding study of Chinese missions. Better than most missionary volumes it portrays the various problems, such as the Chinese psychology, political wars and revolution, relations of Protestant and Catholic missions, and home church administration of mission work. It is not only an interesting work of fiction but should be read by church people, missionary administrators, and missionaries themselves, as an aid to an understanding of missionary work.

THERE is no relation between Cronin's novel and the autobiography of John Buchan, Lord Tweedsmiur, late Governor-General of Canada, except that both books reflect an affection for the Tweed Valley, the border district of Scotland. There is of course the similarity of a religious background in both books. John Buchan was a loyal Scotch Presbyterian as well as a notable scholar, lawyer, publisher, writer and statesman. In Canada his book is called *Memory Hold-The-Door* while in America it is published as *Pilgrim's Rest.* His wide contacts, his discriminating judgment, his excellent characterizations of his contemporaries, his broad gauge patriotism, make every page interesting. Lord Tweedsmiur as he came to be known was well traveled in America and knew our country intimately and writes with appreciation. As an author he

(*Continued on page* 44.)

Church and Community

OCTOBER is the month in which many local churches plan their fall, winter and spring programs of work. Let us center our attention therefore upon the local church and its relation to the community.

The church is a community institution. We seem almost to have forgotten that simple fact. We have thought of the church as a divine, a world-wide and an age-long institution; but we have given very little thought to the church as a community institution. And yet a church without a community would not be a church. It might be a building, a temple, or a shrine, but not a church. The simple fact is that community is the essence of the church. Church and community are spirit and body; one cannot exist without the other.

American Protestant churches have too long overlooked the fact that their very life is linked with the community within which they exist. Denominationalism has served to focus attention on the local congregation as a group within the community, rather than upon the community itself. Churches have thought of the community as a source from which they might draw support, rather than as a field within which they have been called to bring the message of redeeming love.

Since no one church could assume responsibility for the spiritual life of the entire community, it was easy to fall into a spirit of parochialism and preoccupation with one's own group. And yet it is within the community that the church must proclaim its message and do its work. In the community Christians have their homes, rear their families and make their living. They *are* the community. They share in the innumerable activities and purposes that make up the common life of the group. If evils are tolerated within the community they share alike in responsibility and the suffering which those evils cause. The church is part and parcel of the community, yet it can never be satisfied with the community that is. It must always be in expectation of that "blessed community" which Christians believe is always in the process of becoming.

It is at this point that many churches are failing. They have learned to think of themselves as little colonies of righteous folk within an evil and adulterous world, waiting for the salvation that shall be theirs in the "sweet bye-and-bye." This point of view, it is true, has a long history in Christianity. It is found first among the early disciples who confidently expected the immediate return of Jesus to overthrow the Roman Empire and set up his millennial reign. But all through the ages there have been those who have conceived of Christianity as a religion to save men *in* the world, rather than as a religion to save men *out* of the world.

Social prophets like Walter Rauschenbusch, Josiah Strong, Graham Taylor, and others, have done much to make the modern church aware of the evils which keep our social order from being completely Christian. In the past forty years the churches have become increasingly conscious of such evils and social conditions as poverty, malnutrition, low wages, bad housing, lack of healthful recreation, racial discrimination, juvenile crime, and international animosities kept alive in community groups. Conversely, Christian men and women have become increasingly aware of their own smug complacency and of basically pagan attitudes toward those who live "across the tracks."

While the movement toward social justice has made progress among Protestant churches, it has proceeded at a much more rapid pace among Roman Catholics. They have not relegated works of mercy and relief to secular agencies to the extent that Protestant churches have done. Their hospitals, orphanages and convents are everywhere. The National Catholic Welfare Council is an important arm of the church, and almost every diocese has its Catholic charities organization, headed by a priest trained in the best schools of social service and officially appointed to his task by his bishop.

The Catholic Church has also made constructive approaches to the groups almost completely neglected by the Protestant groups—industrial workers, Negroes, aliens, and minority groups. So intelligent and effective has the work of the Roman Catholic Church been in the field of organized labor that it has almost completely captured the movement, especially in its leadership. Some years ago the bishops faced the question of organizing a Roman Catholic trades union movement. This policy was rejected for one which puts the influence of the church behind the Catholic Trades Union Association, a movement that trains Catholic labor leaders in the history and technique of trades unionism and sends them out to lead local, state and national unions. The result is already beginning to be apparent in the number of prominent labor leaders who profess the Catholic faith. This is a field that the Protestants have almost completely ignored.

It is obvious that a local church working alone can make little or no impact upon community evils. Only as local churches learn to study the community and its needs[1] and learn to work together in city, state and national councils can our resources suffice for the task. Only as we learn to give to such agencies as the Federal Council of Churches, the Home Missions Council, and local and state councils of churches something of the same financial support we give to denominational enterprises will we meet the demands of the hour.

[1]A chart, *The Church Learning About Its Community*, can be secured without cost by writing the Department of Social Education, Missions Building, 222 Downey Avenue, Indianapolis, Indiana.

The Work Is Life

By VIRGIL A. SLY*

"Go and tell John the things which ye see and hear: the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

IN OTHER words, Jesus was describing "the work." It is my privilege here to describe the work. It is but another way of describing life. I wish that I might so vividly describe this living work that you too may see and hear. Listen with me to the gasp of wonder as the blind open their tortured eyes under the skilled hand of your physician. Leap with the lame, sing in his joy, echo his shouts as he walks from the hospital you have established. Talk with the lepers you have helped to cleanse. Feel the resurgence of their love as they gaze in wonder at their clean bodies and as they are received again into society. Listen to the wondering words of one who hears again. Congratulate the one who has been lost, tell him of brotherhood and love because he has been dead and has been born again. Sit with me as we listen to the good news told to hundreds of thousands around the world tonight because you and your church have been caught up in a total kingdom enterprise.

May I tell you three things: first, the story of what we have; second, the story of what we need; and third, what we must do about it.

I. The Story of What We Have

Christian education has grown by great strides this past decade. Thirty-three state boards of religious education with their corollary groups of workers with children, young people and adults have been organized. The young people's conferences have multiplied themselves by three, laboratory schools for workers with children, and adult conferences have grown with amazing rapidity. Over two thousand volunteer workers have joined hands with the 36 staff members of religious education, in order that your children, your youth and your adults may have a better understanding of the teachings of our Christ and train you to do a more effective job in training others.

Social Problems

Our world stands face to face with a number of problems which will destroy us if we do not solve them. For example, the liquor traffic is again triumphant and threatens to undermine the very foundations of American life. Drinking is on the increase. Drunkenness is approaching pre-prohibition level, and alcoholic insanity is again filling our institutions. War threatens and we spend over two million dollars per hour for instruments of destruction. Race and class conflicts threaten to tear our social fabric apart. A brotherhood must know these things, must have an interpreter, must have a voice that speaks for it in the councils of our day. Here is the work of social education and social welfare, which becomes our conscience, forcing us to think and act.

In the Field of Home Missions

For a present-day example of self-denial let us turn to that great body of men and women working in America called by the humble title of home missionaries. These have caught in their souls the spark that kindles the fires, passions and sacrifice exhibited by the early followers of Jesus. They serve in unassuming positions at a wage whose microscopic smallness staggers description. They labor among foreign-speaking people who are ostracized by American society. They are found among the coal miners and foreign settlements of large cities. They educate the Negro; quietly mold the character of the people in the rural sections—men and women of highest intellect, gladly sacrificing life itself, unknown and unheard of, working day and night to bring to this country the realization that unless America builds a Christian nation, it cannot build at all.

On Ten Foreign Fields

The story of our foreign missionary work is the story of faith and loyalty. Our early missionary enterprise launched and continued by faith and loyalty. How magnificently that faith has builded! Today ten great missionary fields confront us. Let me call the roll. You know them—Mexico, Jamaica, Puerto Rico, Paraguay, Argentina, Africa, India, China, Japan and the

"The blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them"

*Executive secretary in the department of financial resources of The United Christian Missionary Society. This article is a synopsis of an address at the 1941 International Convention of Disciples of Christ.

Philippine Islands. Can you grasp the magnitude of this task—the blind, the lame, the lepers, the deaf, the wounded, the sick, the hungry are all being served by your doctors, nurses, teachers and evangelists as they carry forward your work. Who of us could tabulate the great number of those to whom the redemptive love of Jesus Christ has brought new life? Who could count the words of the living message spoken in many tongues to hundreds of thousands of eager listeners? Our faith in his message has launched a mighty kingdom enterprise. Is our faith sufficient today to continue it?

This great family of yours and mine is a living, vital, throbbing family. Its influence reaches all around the world. It numbers nearly 2,500 workers, thousands of church members, hundreds of thousands being served and ministered to, thousands of students. These are living testimonies of the sincerity of our effort together.

This, then is the work we have purchased through the faith and loyalty of men and women who have dedicated themselves to the Kingdom of God. We are heirs of their vision and the children of their purpose. Apart from us they will not have realized their dreams and their faith, and apart from them we become selfish, lacking vision, purpose and consecration.

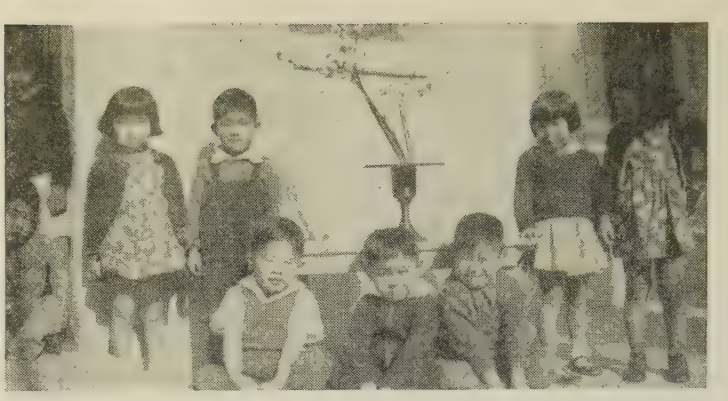
II. The Story of What We Need

The needs of a work so vast as that of The United Christian Missionary Society are as varied and great as the work they represent. Every mail to The United Christian Missionary Society contains letters from the field with notes of appeal for increased staffs and funds with which to increase the work. For a number of years we have been marking time, content to hold the program of work. While we have been doing this, the leaven of the gospel as preached and lived by the messengers of Jesus Christ has penetrated and swelled all areas of life until it has broken the bonds of our own timidity and in its largeness it has rebuked our lack of faith.

Is There Another Solution?

Does anyone feel that there is any other solution to the terrible mess in which mankind has plunged himself other than Christian nurture and training? The church that builds for tomorrow educates today. Our program of Christian education has made tremendous gains, but the major problem still confronting every church is its lack of trained leaders to lead adequately even its own children, youth and adults. Christian education has the solution through its training processes; the problem is the expansion of those processes in order that they become available to every church.

Great social issues are confronting the churches these days. Again the mail is crowded with queries from laymen and ministers asking for guidance, seeking ways whereby they may meet these issues in their community and national life. The churches demand increasingly a larger portion of leadership in the program of social education and social action. Such demands must be met but they can only be met by an enlarged program which entails enlarged support.



". . . . unless America builds a Christian nation, it cannot build at all"

Unlimited Opportunity

No cause in the brotherhood nor in the United Society faces more unlimited opportunity for service in these days than the home missionary cause. Great crises in American life may turn those who are the victims of futility to the church as a temporary measure but they do not build great Christian souls. The national crisis which we are in today is not going to drive people into the church. Our work must be more basic and constructive than that. It must be built upon the soul and consuming conviction that the church has within its grasp the solution of our problem.

Thousands and thousands, yes, millions, of our young men are being caught up into the program of defense, being segregated in army camps from their fellowmen. It is apparent that the church has a new obligation to these and a continuing and definite responsibility for their religious culture and care.

An Enlarged Program of Witness

America must be constructively Christian in these days. The church must enlarge and expand its program of Christian witness to the people within our borders. This will involve increased support of state and national effort in order that the causes serving the church in America may meet the emergencies confronting them, develop the programs of the churches, serve the underprivileged, undertake a great and dynamic program of evangelism and Christian witness.

The Tides of Christian Union

The tides of Christian union are moving rapidly these days. At home and abroad there comes the incessant demand on the part of the peoples of our churches for union. There is need for us to say Godspeed to missionaries and our younger churches in the fields in which they work that they may move forward with the tide of Christian unity that is flowing there. As Disciples of Christ we must not be the last to participate in the great union enterprises of the world church. Surely the Disciples of Christ dare not be lagging in this respect.

III. What We Must Do About It

We have tried to bring to you the very challenging facts of our large and comprehensive work, and also to reveal to you something of its needs. Boiled down in its simplest terms, there are two things which must be done.

The first essential is for our brotherhood to find a new basis of stewardship that will enable it to meet these problems in a Christian manner. The needs that I have related to you tonight, if they were met adequately, would mean that the United Society should have in its budgets at least $500,000 a year more than it is receiving now. Is this unreasonable? When national income was no higher than this a decade ago we were giving more than that to the work of the United Society. Is it necessary to plead for the Christian outreach of the church today?

The second essential, and perhaps the most vital, is the basic conviction on the part of our people that Christianity does have the answer to the present world crisis. The Christian movement is the only world-wide agency for the amelioration of basic human needs and the furnishing of the essentials for true living to all mankind. Christianity has become at last a world movement. That movement is today the only living, growing, world powerful movement that has as its basis a concern for brotherhood, humanity, love and fellowship. The Christian church has become a universal church and that church today provides the only world community upon which peace may be built.

The Church of Eternal Truth

The Christian church is above any contemporary crisis. It represents an eternal truth—a God that is not the God of our side but of righteousness and of mankind. Its message is not clothed in the pious, political mouthings of the hour but in eternal truth. It calls on men to repent and change their course of life. It has been in many crises before this. It has watched the rise and fall of empires and dynasties, but through it all the church has endured. The hour of crisis must then be an hour of Christian action. Are there not those within our generation who have caught the vision of the world Christian community and who through prayer and sacrifice are willing to pay the price for their convictions?

Pension Fund Notes and News

IT WAS the day before the funeral. The body of the deceased minister was lying in the front room. The death benefit check of $1,000 was handed to the bereaved widow by a representative of the Pension Fund. The treasurer of the church, a banker, was present. Later he said, "You fellows in the Pension Fund beat anything I ever saw." He failed to realize that prompt payment of 8% dues on the part of the church made such service possible.

On the Receiving End

"I certainly do appreciate that monthly check. It seems good to be on the receiving end. My only regret is that the Pension Plan was not in operation 35 years ago, when I started in the ministry."

A Negro Minister Retires

He retired September 1, 1941. He had served two churches, "without change." One for 48 years, the other for 41 years. Both churches paid the 8% on their share of the salary. He paid the 2½%. He retires at 81 years of age and will receive his pension check regularly on the first day of the month as long as he lives.

It "Sweetens the Latter Days"

"Thanks for the check arriving promptly on the first day of the month. It is hard to see how we could make it without that check. It helps to sweeten the latter days of life."

Week of the Ministry, October 12-19

There is much interest in the new slogan for the Week of the Ministry, "Enroll a new minister. Enroll a new church." Already we have word from a number of ministers and churches that they will begin membership in September, October or November.

She Is a Repeater

A widow who is a good friend of aged ministers made an annuity gift in 1932. In August, 1941, she sent another $1,000 gift, saying that her deep interest in the welfare of these faithful servants of the church caused her to make this additional gift.

He Gives on the Last Day

A businessman much interested in the work of the Pension Fund sent a gift of $1,000 on December 31. On June 30, he sent an additional $500, "to be used where it is most needed."

Convention in Tagalog Area, P. I.

THE Convention of the Churches of Christ in the Tagalog area was held in San Pedro, Makati, P. I., April 24-27. Most of the churches were well represented, and there was a fine spirit of fellowship.

One purpose of the convention was to celebrate the Fortieth Anniversary of the Church of Christ in the Philippines, an interesting feature being a souvenir booklet containing the program and interesting facts about the Churches of Christ here and around the world. A service of remembrance for leaders now departed was conducted by Simon Z. Rivera, minister of the Church of Christ for thirty-nine years. Facing the future the Five-Point Program of Evangelism, Stewardship, Christian Education, Christian Economics and Discipleship was considered. Announcement was made that over four hundred new members have been brought to Christ since January of this year.

On Friday afternoon the time was given over to the young people. The enthusiasm and happy spirit of youth always makes this one of the high points of our annual convention.

The women's session on Saturday afternoon had a very fine attendance. Women delegates from the various churches gave reports of work being done, and everyone felt that real progress is being made. The message by Atty. Josefina R. Phodaca was appreciated. The new officers were installed by your reporter.

At the close of the Saturday afternoon program twenty-one new members from seven churches received Christian baptism.

One of the most enjoyable sessions was the graduation exercises for nine students who received diplomas for successful completion of the Leadership Training Course under the direction of the Philippine Council of Christian Education.

A prayer service for World Peace was held at sunrise on Sunday morning. Mr. Cassell, missionary to Mindoro, brought a thought-provoking message which was followed by fervent prayers.

All present appreciated the splendid hospitality of the brethren of the Makati Church. A large delegation was present to extend an invitation for the convention to be held in the Infanta Church in 1942. The invitation was unanimously accepted.

—DAISY McLIN HUBER.

Eyes On the Orient

By DR. M. SEARLE BATES

ON BALANCE, China's position has brightened. Though cruel bombing raids continue to injure common folk, they have little military bearing. Japanese on the ground have slumped into defensive stands. At many points from Nanchang to Hangchow and in Fukien, Chinese units have made minor attacks. The arrival of Russian supplies was recently suspended. But Burma Road transport from America and Southeast Asia has doubled within the summer; asphalt surfacing and improvement of administration are in progress. The stiffening of opposition to Japan in the Thailand neighborhood, the practical extinction of Japan's foreign trade, the Russian stand against Germany, the implications of the Roosevelt-Churchill declaration, the sending of an American military mission to Chungking: all hearten China.

Perplexed Japan is more and more troubled. Drastic seizure of complete power in Indo-China plus threats toward Thailand brought the long-deferred shutdown on supplies from the United States, the British Empire, and the Netherlands Indies. The Japanese retaliated angrily but unsteadily. Reduced oil doesn't provide for increased campaigning. In terms of the Axis, it is Japan's duty (Berlin accent) and opportunity (Tokyo dialect) to threaten both Russia and the eastern interests of the British, while immobilizing the American fleet and a share of Anglo-American armament production. Rewards are promised in the rich Indies and Siberia, and in the ultimate release of American brakes upon Japanese conquests. But the British have failed to crumble, the Russians decline to collapse, the Americans are not deterred from supporting the attacked on either continent; and the Chinese remain stubbornly ungrateful for the New Order.

Relatively moderate elements in the Japanese Government have been seeking an understanding with the United States, which would both lessen the risks of an American war and supply resources for other wars. A Japanese-American war is not now desired by either side, and courteous discussion is easy. But there is no sign that Japan is prepared to withdraw her present expeditions or to cancel her programs for new ones. Likewise, no sign that the United States is prepared further to abet the injury to China, the aid to the Axis, and the danger to Russia and the South Seas. Even the present temporizing talks are resoundingly opposed by the official spokesman of the Japanese Army. American calmness over the inexcusable bombing of the U.S.S. "Tutuila" at Chungking (shades of the "Panay," stacks of protests and pledges!) is corroboration of great reluctance to approach direct war. Economic resistance is already severe.

September 6, 1941.

Forty Years in India

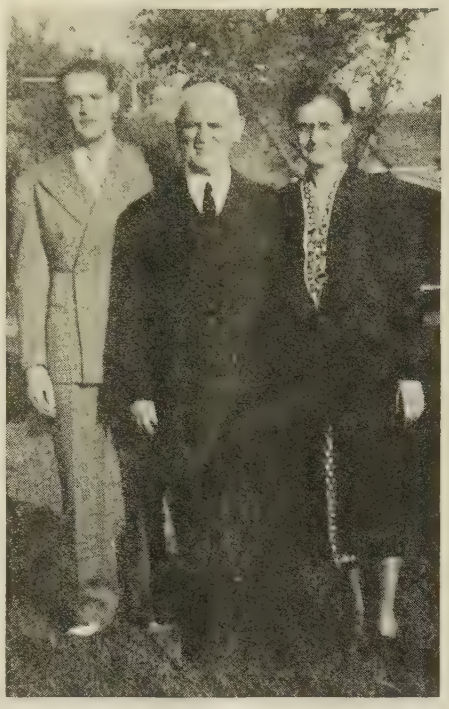
By MISS JENNIE FLEMING*

FRIENDS in America and in India were shocked and grieved at the news of the sudden death of Walter G. Menzies on the evening of August 12.

Mr. Menzies was born in Scotland, November 18, 1873. He came to the United States as a young man after having graduated from West of Scotland University. Here he studied in Butler University and the College of Missions. It was in Kansas where he was working among the churches that he met and married Miss Hattie Smith. They dedicated their lives to the cause of foreign missions and sailed for India in 1901.

Their first year in India was spent in study of the Hindi language. At the close of that year, they went to Rath and opened that new station in the United Provinces. Mr. Menzies gave a great deal of time to evangelistic work among the village people of that area. Then famine laid hold on India and the sick and starving came to them for food and care. Rescued children were passed on to the orphanages already established, but the women were kept in Rath as there was no place to send them. So many widows were rescued that they became the foundation for the present Women's Home in Kulpahar.

Mr. and Mrs. Menzies were later transferred to Pendra Road in the Central Provinces. The remainder of his life in India was spent in this field where he had charge of the evangelistic work of the district. He also gave much time to the growth and development of the church and Christian community. His most outstanding piece of work was, perhaps, the establishment of the Agricultural Fair which was usually held for three days in December of each year. It became widely known among non-Christians as well as Christians and was attended by great crowds each year. Through this Fair, the farmers were taught better methods of farming, and there has been a great improvement in the vegetables, grain, poultry and cattle of that area. Mr. Menzies was awarded at different times The King Emperor's Silver Medal, the Coronation Medal, and the Kaiser-i-Hind Medal which is an indication of the high esteem in which he was held by the government of India.



Mr. and Mrs. Menzies with their son Walter Paul who is in aviation service

He served many years on the executive committee and other important committees of the Mission, and of the Indian church. His advice was valued by his fellow-missionaries and by his Indian brethren. He had a very wide acquaintance and was greatly loved by the Indian people. He was a friend to all—the high and the low, government official and peasant, old and young. The missionary children all loved "Uncle Menzies" and knew he was their friend. His sense of humor and his rich Scotch accent were especially pleasing. His deeply spiritual life was an example and an inspiration to all who knew him. The India Mission and the India church have lost a great friend, a wise counsellor and a loving brother.

Mr. Menzies came home last year at the close of a term of service at the age of retirement. He retired from the work in India but not from work for India; he was kept busy speaking in churches, at conventions, and in young people's conferences, giving his time and strength in service for his Master as he has always done.

He was on his way home from a speaking tour in Canada when he was injured in a head-on collision between the Great Northern and the Canadian National trains. He was taken at once to the Royal Columbian Hospital, New Westminster, B. C. He was in the hospital three weeks, where he had the best of care and seemed to be well on the road to recovery. He was to have been discharged from the hospital in a few days. On the evening of August 12, after an afternoon spent in reading his mail, talking with Mrs. Menzies and the nurse, and walking a bit about the hospital, he had a sudden attack and died within a half hour from the internal injuries. Two sons, David and Walter, were able to reach Mrs. Menzies though Walter, who is in aviation service, could not remain for the funeral. A son, Robert, is in military service in Egypt and Dorothy (Mrs. Bicks), the only daughter, is in India.

The service was simple and lovely, and Mr. Menzies was buried in Forest Lawn, a beautiful little cemetery about seven miles from Vancouver. Although complete strangers when taken to the hospital, Mr. and Mrs. Menzies found old friends and made many new ones so that during these days of sorrow she has been helped and strengthened by their loving care and thoughtfulness.

Mr. Menzies was a prince among men, a servant of God. He walked with God, and he is not, for God took him.

*A missionary in India for The United Society.

Mr. Menzies, left, explaining displays in an exhibit at the 1939 Pendra Road Fair, to Dr. C. M. Yocum

Drum Tower Meetings

From April 20 to 27 we had evangelistic meetings at the Drum Tower Church, Nanking. The Evangelist, Ching Han, preached a very practical gospel. People came in droves to hear him. The afternoon service was purely an evangelistic meeting; the evening was more of a Bible study. It was amazing to see men, women, and children of all stations of life coming with their Bibles under their arms. There must have been seven to eight hundred there every night. Every seat in the church was filled. We brought in every extra chair and bench from the Sunday school rooms, even including the little chairs from the Beginners' Department, and then folks had to stand. Mr. Ching Hai-po is now busy getting the interested folks in classes.

—China News Letter.

Until Thy Kingdom Come

By GRACE W. McGAVRAN*

A Service for the Dedication of Offerings on Thanksgiving Sunday

Have the usual Thanksgiving decorations. A long, narrow table, center back, draped in deep blue, will receive the offerings.

Two readers, two standard bearers, a quartette, and a group of young people will be needed. Have the readers one to each side of the platform. Have a reading desk or music stand draped to make a reading desk.

One of the standard bearers should carry the American or state flag, and one a Christian flag of equal size. These should be placed one to either side of the table in suitable sockets. If they are not tall enough, place their holders on a draped box. The standard bearers, after putting the flags in place, remain standing beside them to help with the placing of the offerings. If desired, chairs may be placed to either side of the flags for the standard bearers, who rise when the children come with the offering.

Prelude: "Loudan," the tune to which "Lord of All Being" is usually sung. During this prelude, the two readers, the quartette, and the young people march in and take their places. If the young people are to form a choir, they may come in a processional during the singing of this hymn.

Congregational hymn: "Lord of All Being" (Stanzas 1, 2, 4 and 5).

First Reader: Let us pray.

Second Reader: (leading in prayer)

Send down thy truth, O God;
Too long the shadows frown,
Too long the darkened ways we've trod,
Thy truth, O Lord, send down.

First Reader: (continuing the prayer)

Send down thy spirit free,
Till wilderness and town
One temple for thy worship be,
Thy spirit, O send down.

Quartette: (reading reverently as a prayer)

Send down thy love, thy life,
Our lesser lives to crown,
And cleanse them of their hate and strife,
Thy living love send down.

Young People: (also reading reverently, in unison, as a prayer)

Send down thy peace, O Lord,
Earth's bitter voices drown
In one deep ocean of accord,
Thy peace, O God, send down. Amen.[1]

First Reader: For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.

Second Reader: Hear instruction and be wise and refuse it not.

First Reader: The way of the Lord is strength to the upright.

Quartette: (singing to the tune "Ancient of Days," with vigor and conviction)

Thy name is great, thy kingdom in us dwell;
Thy will constrain and feed and guide us well;
Guard us, redeem us in the evil hour;
For thine the glory Lord, and thine the power.[2]

First Reader: We have come at this Thanksgiving season to praise God for his goodness, to lay before him our sense of failure, and to bring for the work of the church an offering from the abundance with which we find ourselves.

Second Reader: In this day of the world's tragedy, let us who have suffered little look to it, that in this land of freedom and riches, the light of the gospel message be not dimmed for lack of workers, and lack of substance.

First Reader: Let us rather move forward, under God, bringing richly of that with which we have found ourselves endowed, that the lamp of the knowledge of God and that the light of our Lord Christ Jesus burn ever stronger in this our state and in this our nation.

Second Reader: Let us then come forward with our gifts, that the flag under which we march, the Christian flag, may move ever forward at the head of those who are willing to serve and to make it possible for others to serve the mighty cause of Christ in this our own land.

First Reader: Let the little children bring their gift, for they know that through it other little children who do not have Sunday schools, both in our state and in our nation, may be helped to have them.

Beginners Children: (Two children come forward bringing the offering in gay little baskets which they have made. They each give a basket to the standard bearers, who receive the baskets and place them on the table. The children stand in front of the table.)

Second Reader: Let older children come, who bring their gift knowing that through it workers may help to bring deeper knowledge of the Christian way to other boys and girls.

Junior and Primary Representatives: (These bring their offering, handing it to the standard bearers, who place it on the table. The Junior and Primary children take their places next to the Beginners, facing the audience.)

First Reader: Let the young people come, who, knowing the need for trained leadership, are willing to make it possible for others like themselves.

Intermediate, Senior and Young People's Representatives: (Same action as above.)

Second Reader: Let older people bring their offering, recognizing the need for Christian teaching and Christian worship in the lives of all, both young and old, throughout this state and land.

Adult Class Representatives: (Bring forward their offering and do as the others did.)

Prayer of Dedication: By pastor or superintendent.

Congregational Hymn: (Or, if this is not in the hymnal, have it sung by the young people and the quartette, with the readers and department representatives also joining. It should in any event be sung with fervor and determination, as a joint pledge of service.) "Lord God of Hosts, Whose Purpose," all four stanzas. (Sung to the tune "Ancient of Days.")

Lord God of hosts, whose purpose, never swerving,
Leads toward the day of Jesus Christ thy Son,
Grant us to march among thy faithful legions,
Armed with thy courage till the world is won.

Strong Son of God whose work was his that sent thee,
One with the Father, thought and deed and word,
One make us all, true comrades in thy service,
And make us one with thee in God the Lord.

O Prince of Peace, thou bringer of good tidings,
Teach us to speak thy word of hope and cheer—
Rest for the soul, and strength for all men's striving,
Light for the path of life and God brought near.

Lord God whose grace has called us to thy service,
How good thy thoughts toward us, how great their sum!
We work with thee, we go where thou wilt lead us,
Until in all the earth thy kingdom come! Amen.[3]

Benediction

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*Writer in the field of missionary education. Book rights reserved.

[1]Edward Rowland Sill, 1867.

[2]Johann Franck, 1655.

[3]Shepherd Knapp, 1907.

American Red Cross cracked wheat arriving at the distributing center of the Christian Mission in Hofei. Dr. Corpron and Mr. Goulter, standing at the left of picture, are directing in the distribution of this life-saving food.

Feeding the Hungry

By D. S. CORPRON*

THE two thousand sacks of American Red Cross cracked wheat, allotted to our Relief Committee in Hofei to administer in this district, arrived on May 8 in the afternoon, too late to do anything about it that day. Early the next morning Mr. Goulter and his committee got going under full steam and started the carrying of the wheat from the railway station outside of the city gates to the Mission property where it was to be stored, a distance of six li. As each sack was carried through the main business street, it preached a sermon of the Christian way of invasion.

The work of carrying was given to poor people needing work relief. A strong man, carrying four sacks at a load (200 pounds) could make four trips a day and earn enough to feed a family of four for one day at the present local prices. Usually a wife, an older son, or a daughter would carry one sack each trip and add their bit to the family income.

We had responsible members of our relief committee at both ends of the carrying lines; a careful system of slips was kept for each sack and our ministerial students took time out from their lessons to stand at intervals along the six li line to see that none walked off! It took three days to get the entire lot carried in. We think none was lost en route. The first day, hard rains slowed up the work and about 200 sacks got wet and all had to be worked over upon arrival to keep the damp wheat from spoiling. Some of this was fed to the 500 children of our destitute poor school.

I had the great satisfaction of watching the poor children get their first feeding of this American Red Cross cracked wheat at four o'clock of the second afternoon. This was the first use made of this shipment. We had been feeding these children all winter (from American Church Relief Funds at a cost of CN $3,000 per month, about $160 U. S. coin) and had the setup organized and going. We have been feeding them a rice-vegetable-meat gruel up to this time. Now for a time the menu will be changed to a cracked-wheat-vegetable-meat thick gruel. Most of this wheat, however, will go to the starving families of the city and countryside.

When the children got their first dose of wheat gruel there were 250 eating. We have about 250 children in a morning session, and another 250 in the afternoon. Each has classes in mathematics, Bible, writing, and singing. Just before eating their one meal of the day, they have a chapel with a talk or story, the singing of hymns and prayers, the whole group reciting an entire chapter from the Bible in unison. Before eating, all return to their classrooms. Monitors for each group bring in the rice bowls and chopsticks and give them out to each child. Then the tubs of food are brought in and dished out. Each child waits until all have been served and until all have sung grace.

I watched that first group "fall to" and consume three to four bowlfuls of that American Red Cross wheat gruel. Such perfect order, such politeness, such thankfulness; I could hardly believe my eyes. And all had had nothing to eat since the same time the day before. We are going to correct this defect by giving each a whole wheat bun the first thing upon arrival at school, as soon as we can install an oven to steam cook them.

We will now start investigating the homes of starving families who apply to us for this cracked wheat. It will take a lot of work to administer it fairly and not let any suffer. In recent bicycle trips out through the countryside I have seen the scrawny people eating straight greens, mostly edible weeds gathered along the roadside and cooked in a little oil. Nothing else. No rice, no meat (Oh, my no! unthinkable to dream of a little meat!), no salt (salt is now rationed inside of the city and not enough to sustain health during the heat of the summer months), no beans, no wheat, no NOTHING; for the simple reason that there is nothing to be had. Nursing mothers are unable to feed their infants. There is a growing demand upon my Baby Feeding Project, which Mrs. Corpron left on my doorstep when she evacuated to the U. S. A. I now have 26 babies getting milk formulas every morning.

These relief measures from American aid are the only hope of life for thousands in this district.

Over a thousand children attend school every day in Christian School Compound at Hofei. The group seated get one meal a day, and only half day school

*Dr. Corpron and Mr. Goulter, missionaries of the United Society are administering distribution of Relief supplies and funds in the Hofei district. This is done in addition to their regular mission duties.

My Work Is Play—My Play Is Work

By GEORGE E. MILLER*

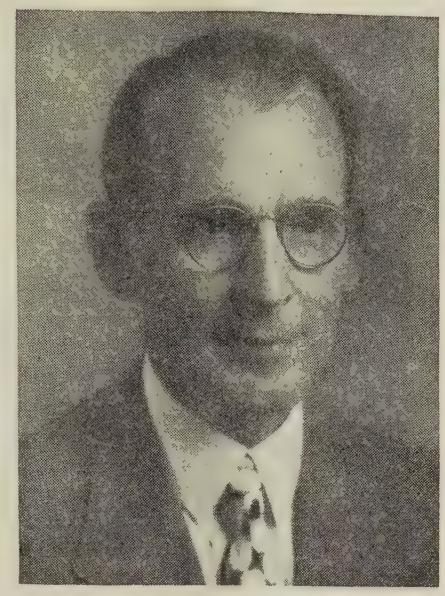
SCHOOL is over, and it is strangely hushed and still. The hot wind swirls dust around deserted buildings and sweeps it across the glaring school grounds where but yesterday boys were at play. They are gone. In the dark hush of evening no boyish talk and laughter is heard. Even the dozen or so who have no homes to which to go are having a visit to Jubbulpore.

I can hardly realize that a school year has passed since I saw my predecessors, Mr. and Mrs. W. E. Gordon, off on the train last August as they bade "farewell to arms," having finished their allotted span of mission work faithfully and well. As the train pulled out I woke with a shock to the fact that I had suddenly become a father—father to a hundred boys! But I had the thrill that comes to parenthood. I have been a lover of children all my life, have played with them since I can remember. As that train pulled around the bend I realized that my play had become my work, and rejoiced.

A year ago last May I laid my life companion to rest in the Christian Cemetery in Miraj, South India. I came back to Pendra Road crushed and dazed. She and I were to have come to Damoh together to take up this work of love. It was not to be. After six weeks of recuperation in the mountains with Dorothy and George, I returned to Pendra Road, moved bag and baggage to Damoh, and faced the task alone, save for her unseen presence and influence.

Alone? No, not with a hundred boys and a loyal staff. The boys have returned love for love, and the staff trust for trust. Under Mr. S. P. Lal's efficient school leadership and his help in boy guidance, we have had a year of growth and achievement; and the boys have been just what I needed in this time of loneliness. We have little fellows of seven and eight, then boys up through Middle School age. Like boys the world over, the younger ones like to have a bit of visit and play at bedtime, and one of my happiest memories of the year is of the bedtime chitchat and play. The echoes of talk and laughter linger still.

I have some friends here who are very, very young, children of the staff, little fellows of three and four years. There is Lalit, three-year-old son of Mr. Lal, petite, elfin, staunch and sure in friendship;



George E. Miller

Julius, stolid and chubby, but keen, son of Onkar Prashad, purchaser and caterer; Vinodh, self-reliant, a small Indian Viking, son of D. R. Ram, Industrial teacher; and others.

One morning three of these small friends appeared in the office. The next morning there were four, one of them bringing a butterfly to match the toad I had exhibited to them the day before. One observant urchin was greatly elated at the increase in numbers. "Look how many are here today! One, two, three, four!" But another of the group made the count five. When challenged it was found that he was including the Sahib in the bunch. I felt duly grateful for being counted in!

One of them saw my typewriter and asked what it was. Julius had the answer, "That is a printer." "Well, how does it work?" "Play it and see how it chatters." If any one has a better description of a typewriter at work I should like to have it. At this stage a woman teacher appeared to chase the boys out. The released butterfly went through the window, and the boys went through the door.

The boys, big and little, have their problems. Shortly after taking charge one small fellow came to me worrying about his pocket money. He said he had pocket money, he wanted his pocket money, but the office clerk would not give him his pocket money. He used the word "pocket money," which has made itself at home in the Hindi language. "How much do you have?" I asked. "Three annas (six cents)." "How much do you want?" "Three annas!" So I gave him three annas, his complete savings. More than one big business has done the same, and had no more to show for it by night than he had.

The older boys, too, have their problems—of work and play, of study and grades, of adjustments, of plans for the future. Some are out in training, others will be sent as they get ready, and some are seeking their place in the world after training. More than one letter is received by "Dear Father" telling of plans, disappointments, successes and hopes. School, scouting, supervised play, manual labor, vocational training, and above all, Christian education—these are our tools for moulding the clay. Mr. Gordon built well on a foundation laid by others, and I hope to do my bit of building too before passing on.

The weeks have gone by since I started to write this. The rains have begun. The earth is green. Soon the boys will be coming back. Some of the old faces will not return; but there will be new ones, and "Father" will welcome them all, old and new. Once again there will be shouting and laughter, chatter and visits, and new echoes will ring. My work will be play!

*Missionary stationed at Damoh, C. P., India, under The United Christian Missionary Society.

Julio Pascua Succeeds

Our churches continue to lead all others in their life enrichment and economic improvement program. Twenty of the churches now have credit unions, with a total membership of more than 1200, share-capital of approximately twenty-five thousand pesos ($12,500), and total loans of more than fifty thousand pesos.

The human interest stories coming out of this program of economic evangelism are fascinating. Take for example Julio Pascua, who, three years ago, was an average church member in an average small town. Then he caught the Christian cooperative vision, borrowed enough from our Vigan Credit Union to stock the Pias Consumers' Cooperative store, organized a local Pias credit union and began to use his strength in a Christian way to improve the economic condition of his people. Results have exceeded his anticipation. Last year 925 persons received patronage and dividends from his Pias Cooperative store. Julio Pascua, now elder of the Pias Christian church, had the joy of seeing twenty-five of his young people confess their faith in Christ and unite with the church by being with their Lord in Christian baptism. He interests himself not only in the physical but also in the spiritual welfare of the people of his community. He has been written up by several papers in the Philippines including the *Manila Daily Bulletin* and the *Character Education Magazine*. We are proud of such Christian leaders in our churches.

—ALLEN R. HUBER.

Philippine Islands.

Campus News and Notes

Lynchburg College
Lynchburg, Virginia

The Lynchburg College convocation speaker on September 16 was Morris Craig Schollenberger of the First Christian Church of Baltimore, Maryland. Mr. Schollenberger took his undergraduate work at Chapman College at Los Angeles, California, and his graduate work in Union Theological Seminary at New York. He has been pastor of Lynwood, California, Indianapolis, and Associate Pastor in Los Angeles. A student-faculty reception was held on Monday evening, at which Mr. and Mrs. Schollenberger were guests.

Eureka College
Eureka Illinois

Laurence J. Kipp has been appointed Librarian and Instructor in English Composition succeeding Margaret Schmitt. Mr. Kipp is a graduate of the University of Illinois Library School and has his Master's Degree from the University of Colorado.

Edward C. Houghton, who has been Secretary-Treasurer of the College since August, 1939, has resigned to accept a commercial position in Chicago.

The Open Air Theater of the College was the scene of a pageant celebrating the One Hundredth Anniversary of the founding of Woodford County on July 30-31 and August 1. More than seven thousand people were in attendance.

Culver-Stockton College
Canton, Missouri

The trustees of Culver-Stockton College have approved a public appeal for $150,000. Of this amount, $115,000 is being asked to provide a modern library of proportions adequate to meet current demands and to anticipate an increased enrollment up to 500 students—the maximum which the college proposes to accept. The remainder will go to necessary remodeling in the administration building, where classrooms and laboratories will replace the library and administrative office facilities to be transferred to the new library.

This appeal is to be launched within the next few weeks. Primarily it will be directed to foundations and to certain friends of education capable of contributing substantially toward the goal. At the same time, alumni, faculty, trustees, the community of Canton, and other friends will be afforded opportunity to cooperate.

Since 1914 the library has been housed in its present Henderson Hall location. In 1914 the reading room seated 32 per cent of the student body. Today it seats some 14 per cent with overcrowding. According to modern standards, there should be room for 40 per cent of our students.

In 1914 the library contained some 7,000 books. Now there are 27,000. As a result, the library resources are scattered through three buildings, with all available space now crammed, and with most of these resources enjoying little, if any, protection against fire hazards.

Worst of all, this situation has resulted in making much of this material almost literally inaccessible, insofar as the students are concerned.

In this day when the modern college counts its faculty in the terms of books as well as of men, it is easy to see the handicaps under which both the college and the students must work.

William Woods College
Fulton, Missouri

With one of the largest student enrollments in its history, William Woods College began its fifty-second academic year on Monday, September 15. President Harlie L. Smith, who took office on September 1 to become the eighth chief executive of the college, addressed the new student body at their first convocation assembly held in Dulany Auditorium on Thursday, September 18.

The inauguration date of President Harlie L. Smith of William Woods College, has been set for October 28, beginning at ten o'clock. Further details of the inauguration have not yet been released.

Work was completed during the past summer on Bartley Hall, $65,000 dormitory unit housing sixty students. The building has been named in honor of D. P. Bartley, Fulton banker, who has served on the Board of Managers of the college for over forty years. Dedication services will be held October 28. Mrs. Dura Brokaw Cockrell, widow of Dr. E. R. Cockrell, president of William Woods from 1924-34, has returned to become the residence counselor in the new hall.

In addition to the new president, three other persons are beginning their first year as members of the college staff. They are: Allan Lindberg in the department of organ, Aurand Harris in speech and drama, and Miss Constance Pfaff, librarian. Mr. Lindberg is a graduate of the Yale School of Music; Mr. Harris secured his Master's Degree in Speech at Northwestern University; and Miss Pfaff has been connected with the University of Missouri Library since 1929.

Butler University
Indianapolis, Indiana

Butler University freshmen received faculty advice during the freshmen interview periods, August 18 to September 4, under the directorship of Dr. Merwyn G. Bridenstine, chairman of the freshman sponsorship program, and Professor Don W. Sparks, assistant. Each first-year student was advised as to the plan of his four-year college course, university require-

This Changing World— — In Which Column Are We Parking?

1850	*1875*	*1900*	*1941*	*1950*
Prairie Schooner 3 miles per hour	Locomotive 60 m. p. h.	Automobile 120 m. p. h.	Airplane 450 m. p. h.	?
Hand Printing press 300 impressions per hour	Cylinder Press 2500 per hour	Linotype Hoe Press 10,000 p. h.	Web perfecting 45,000 folded newspapers p. h.	?
Messenger	Telegraph	Telephone	Radio	?
Tallow Dip Whale Oil	Kerosene Gas	Incandescent Electric	Neon and Mercury Vapor	?
Daguerreotype	Tintype	Movies	Television	?
Laissez Faire	Corporations	National Trusts	International Big Business	?
U. S. Frontier the Mississippi	Frontier in the great plains	End of Frontier	Conservation of resources	?
Evolution glimpsed	Spencerian philosophy	Scientific Pragmatism	Behaviorism vs Personalism	?
Unfedérated Germany	Unification under Bismark	German Imperialism	Hitler	?
Feeble Unionism	Knights of Labor	The American Federation of Labor	The C. I. O.	?

Are we wise enough to comprehend the problems implied here?

Are we preparing ourselves to live here?

(The above is reprinted from the *Bulletin of Hiram College.*)

nents and regulations, and general edu-ational problems, and was assigned a aculty advisor.

Dr. Irvin T. Schultz, formerly Professor f Psychology at Butler University, has een promoted from the head of the De-artment of Psychology at Friends Uni-ersity of Wichita, Kansas, to the position f Dean of the College.

Dean E. Walker, Professor of Church istory, and Dr. Coyozo W. Nakarai, Pro-essor of Semetic Languages and Litera-ures, conducted classes at the Young inisters' Week at Lake James, Indiana, uring the third week of August.

Texas Christian University
Fort Worth, Texas

Dr. M. E. Sadler walked into his office bout nine o'clock on the morning of uesday, September 2, and thus became, ithout ceremony, the sixth president of exas Christian University. Dr. Sadler, ming from the ministry of the Central hristian Church of Austin, Texas, suc-eds Dr. E. M. Waits, who has served as d of T. C. U. for 25 years. Formal auguration of Dr. Sadler will be held me time next spring, with plans yet to developed.

A new dormitory, to house nearly 200 ris, is going up on the T. C. U. campus. e building will be ready for occupancy th the opening of the 1942-43 school ar.

Prof. J. Willard Ridings, head of the partment of journalism, and director the T. C. U. News Service, was elected esident of the American College Pub-ity Association at that organization's cent annual meeting at the University California. Professor Ridings will rve the association, organized in 1917, head during its "Silver Anniversary" ar. He is the first president to be ected from the Southwest. The 1942 nvention will be held at Ohio State niversity, Columbus.

T. C. U. music students won four places the music contests sponsored by the exas Music Teachers' Association at the oup's 1941 meeting. Mrs. Ann Coles mlinson and Miss Elsie Porter won st and second places, respectively, in ice. Misses Jane Puryear and Frances urphey, violinists, won first and second aces in the violin division. The prizes re $25 for first place and $15 for sec-d place. The voice winners are pupils Prof. John Brigham, and the violin nners are pupils of Prof. Claude Sam-s.

Home

It is shockingly humble!
Can it be a home?
A bit of earth,
Some thatch that scarcely lifts itself
Above the plain.
Not even a wisp of smoke!
But there's a door!

—Lois Anna Ely.

China.

Tennessee Mountain School

The Academy Building, Livingston, Tennessee

ON AUGUST 25, Livingston, Tennessee, delighted in the opening of a new enterprise in their city, the Cordell Hull Junior College. The community is particularly interested because the college is of their own making, a truly indigenous institution, planned and undertaken by the local people and operated by a board of trustees locally selected. The college is for the present housed with the Livingston High School in the spacious Livingston Academy building held by The United Christian Missionary Society, but the United Society has no relationship to the college except as an encouraging friend and well wisher. The promotional plans of the college board include the eventual purchase of the building from the Society.

Friends of both the Society and the college no doubt have some basis for their feeling that the college is the child, as it were, of the Livingston Academy, for many years operated by first the Christian Woman's Board of Missions and then by the United Society. More recently the Overton County Board of Education has been financing the school, except for the Bible teaching, and that program for Livingston Academy still is in operation.

The purpose of the college as defined by the charter issued in 1941 is as follows:

". . . . to provide educational opportunities for young people, primarily for those young people of the Cumberland Mountain area who, because of limited means, are unable to attend any other institution of learning. Also, it is to serve as a living monument to Tennessee's most distinguished citizen, Cordell Hull, who is a native of the area the school is designed to serve."

The 1940 population of Overton County is 18,767. It is the poorest county in the state. The average assessed per capita wealth is only $125. Soil has washed away. Fine forests which once covered the sides are only partially supplanted by second and third growths. Coal mines are rapidly becoming exhausted. The people are left on the mountain sides with poor soil and no industries as a means of livelihood.

There are only 6 telephones in farm homes in the county outside of Livingston. This means only one telephone for nearly 3,000 people. There are 750 automobiles in the county, but only 300 outside of Livingston, which means only one automobile for 57 people. Parents in homes such as these cannot send children away for four years or more of college training. Cordell Hull Junior College plans to provide two of these college years on the same campus as Livingston Academy where these young people receive their high school education.

A "Thank You" From Great Britain

The Churches of Christ Missionary Committee of Great Britain has endeavored to send acknowledgment to all churches that contributed to the Brotherhood Dinner offering on behalf of British Missions. The chairman is fearful that the list has not been complete. A letter of gratitude is therefore addressed to all churches of the Disciples of Christ that had a part in the fine offering:

July, 1941

Beloved Christian Friends:

We send you greetings from war-scarred Britain, and would gratefully thank the members of your church for their share in the very fine fellowship offering made among the Disciples in America on the occasion of the Brotherhood Dinner in February.

This message, on behalf of the British churches, is late because of war-time delays, but our appreciation of your gracious help and fellowship is not any the less in consequence.

The carrying through of this great fellowship gesture has been an inspiration to us here, and news of the gift has heartened our missionaries in Thailand, India and Nyasaland. They and the churches of our homeland labour under tremendous difficulties, but your prayers and help have encouraged us all to further consecrated effort in the work committed to us, that, even in these terrible times, the Kingdom of our Lord Christ may be more firmly established and grow in power and influence.

With sincere good wishes for the success of the Lord's work in your hands,

Yours in Christ,

W. C. Crockatt, Chairman,
for the Missionary Committee of
Churches of Christ in Great Britain.

DR. D. S. CORPRON, missionary in China, who was reported last month to be coming home, has now found it possible to return to China. He spent his vacation in Japan and was not to be permitted to go back to China. However, we are happy to know that the matter has been cleared up.

After having been forced to remain in Mexico several weeks following the World's Sunday School Congress, Miss Maria Dayoan was finally granted her permit to return to the United States. She arrived September 6 in Indianapolis. Miss Dayoan spent part of her time in Mexico visiting the Mission stations in San Luis Potosi and Nogales.

The missionaries in China receive messages over the amateur radio station KGEI at San Francisco, every Sunday morning from six to seven (Pacific Standard Time). The program is entitled "Missionary Mail Bag." Families may address a thirty-word message so that copy reaches the Fairmont Hotel in San Francisco forty-eight hours in advance. J. H. McCallum gets messages every week from Mrs. McCallum. The foreign division of the United Society has arranged to broadcast a message the last Sunday of each month, and is so advising the missionaries in China, India and the Philippines.

T. N. Hill, who was booked with his family to sail to India during the summer, has had his plans changed because of the decree of the State Department that children cannot travel. The decision has now been reached that Mr. Hill will go out alone, perhaps sailing from San Francisco about December 12. At the same time Miss Anna Bender and Mrs. Miriam Terry will return to India.

Mrs. J. D. Montgomery is planning to return to Argentina some time in October, sailing from New York. Mr. and Mrs. S. S. McWilliams are planning to come home from Argentina on the S.S. "Brazil," American Republic Line, arriving in New York December 29.

Cyril A. Robertson, who has been in this country for the past five or six years, preparing for the ministry in Jamaica, sailed September 17 from New York. He has been called by E. R. Moon, missionary in Jamaica, to be assistant pastor of the Duke Street Christian Church.

In his report of August 1, Mr. Moon indicated that there had been 46 baptisms, 41 confessions who are now in classes preparing for baptisms, and 11 additions by transfers, during the first quarter in Jamaica.

It was a great reunion that took place in Bombay when S. Maqbul Masih arrived after his visit in the United States. His family were there to meet him. His son is now in school at Raipur, about 75 miles from Bilaspur; his daughter is in the Burgess Memorial School in Bilaspur. Mrs. Masih is in charge of the women's evangelistic work and helps in running the work of the Fosterpur station. Mr. Masih is working in Fosterpur, and is supported by the Mission to Lepers, giving most of his time to that work.

Dr. Robert M. Hopkins, president of the United Society, participated in the 150th anniversary of the Cane Ridge Meeting House in Bourbon County, Kentucky, on August 17. Here at the Anniversary of our *First Christian Church*, it was fitting to recall the beginnings of our brotherhood life and the achievements that have been made in this century and a half in the advancement of the Kingdom of God.

Word comes that Dr. Hope Nichoson of the Jackman Memorial Hospital in Bilaspur, India, has been honored by the government by the bestowal upon her of the Kaisar-i-hind silver medal for distinguished service to India.

We regret to learn of the passing of Mrs. John N. Tate, Gordonsville, Virginia, mother of John A. Tate, secretary of state missions of Virginia. Mrs. Tate passed away on August 15. Funeral services were held in the church at Gordonsville, W. P. Blackwell, pastor, officiating. Mrs. Tate was 84 years of age and had been a semi-invalid for six years. Her husband preceded her in death by six years.

Word comes of the wedding of E. G. Luna and Eva Garza, on August 3, at the bride's home in Laredo, Texas. At the June meeting of the board of trustees of the United Society, Mr. Luna was appointed director of the Mexican Christian Institute, San Antonio, Texas. We wish much joy and happiness for Mr. and Mrs. Luna.

Dean J. M. Cowan, of the Southern Christian Institute, is now Chaplain Cowan of the Fourth Quartermaster Training Regiment, Fort Francis E. Warren, Wyoming.

At the service in Graham Chapel, Missions Building, Indianapolis, September 5, Mrs. Chas. K. Green of England gave a report of the recent annual convention of British Churches. Mrs. Green is in the United States with her children for the duration of the war. She is visiting many of our churches over the brotherhood.

Other visitors at the same service were Mr. and Mrs. H. T. Holroyd, missionaries to Mexico and just returned home for furlough. Mr. Holroyd spoke of the great benefit received by the churches in Mexico from the visit of the four people from headquarters in July at the time of the Congress in Mexico City.

Friends of Mrs. Edith R. Bentley, women's state secretary in Kansas, were deeply shocked by the news of the recent death of her son, William, in Philadelphia, just a few days preceding the date set for his wedding. He had come to the United States on furlough from Mexico where he was engaged in missionary service, specializing in reducing to writing the languages of remote tribes. Death was caused by heart failure.

Mrs. G. T. Creech has recently succeeded Mrs. W. W. Swett as secretary of missionary organizations-education in the District of Columbia. Mrs. R. C. Murray succeeds Mrs. E. W. Dunn as provincial secretary in Saskatchewan, Canada.

L. C. Brite of Marfa, Texas, for whom Brite College of the Bible was named, died recently and was buried September 5 in Marfa. Brite College of the Bible is the theological seminary of Texas Christian University. Mr. Brite has contributed much in the way of financial support and personal service to the College. He has served as chairman of the Board of Trustees since 1925. In the passing of Mr. Brite, the community, state and brotherhood have lost a "true and shining light."

From Brite College have gone trained workers into practically all our foreign fields, as well as many preachers and other workers that are scattered far and wide in our own country.

President M. E. Sadler conducted the funeral services. President Emeritus E. M. Waits, Dean Colby D. Hall, and L. D. Anderson assisted.

Women and World Highways

Freedom Is Made of Simple Stuff

By HAZEL PARKER*

FROM the archives of broken peace we are bringing out old words and dusting them off for use again as shining lanterns to lead us through the darkness of another war.

Words like freedom, justice, and truth—all of them hard to define, none of them used more frequently than freedom.

You cannot say what freedom is, perhaps, in a single sentence. It is not necessary to define it. It is enough to point to it.

Freedom is a man lifting a gate latch at dusk and sitting for a while on the porch, smoking his pipe, before he goes to bed.

It is the violence of an argument outside an election poll; it is the righteous anger of the pulpits.

It is the warm laughter of a girl on a park bench.

It is the rush of a train over the continent and the unafraid faces of people looking out the windows.

It is the howdys in the world, and all the hellos.

It is Westbrook Pegler telling Roosevelt how to raise his children; it is Roosevelt letting them raise themselves.

It is Lindbergh's appeasing voice raised above a thousand hisses.

It is Dorothy Thompson asking for war; it is Gen. Hugh Johnson asking her to keep quiet.

It is you trying to remember the words of "The Star-Spangled Banner."

It is the sea breaking on wide sands somewhere and the shoulder of a mountain supporting the sky.

It is the air you fill your lungs with and the dirt that is in your garden.

It is a man cursing all cops.

It is the absence of apprehension at the sound of approaching footsteps outside your closed door.

It is your hot resentment of intrigue, the tilt of your chin, and the tightening of your lips sometimes.

It is all the things you do and want to keep on doing.

It is all the things you feel and cannot help feeling.

Freedom—it is you

A Valid Part to Play

By FRANCES WILLIAMS

THE meeting was only half over when Mrs. Bounty came out. It was obvious as she walked that her feet hurt. Minnie, the chore woman, saw her and sympathized. They exchanged their usual greetings, then Minnie, sensing that Mrs. Bounty wasn't quite ready to go, offered her a chair.

For a while neither spoke. They had been in the Association together for twenty-five years and had seen many come and go, so they sat well in silence together. And in the silence there came to be real to each the tragedy of her own life.

At length, seeking aid of her friend, Mrs. Bounty looked up and saw tears on Minnie's face. "What is it?" she asked.

"Oh—nothing," Minnie said, "but they're taking him away today."

For a moment Mrs. Bounty was lost. "Who's being taken where?" she asked.

"My boy Jim. The law has him, and I know they're right, but it's hard. Seems like it was just yesterday when he used to play so quiet-like here round the Y while I cleaned. But then he got big and wanted to go with the boys. The teacher and the judge told me the neighborhood was bad, but I couldn't move—the rents in other places were too high. So he learned all the things he never should have known—and now they're taking him away."

Mrs. Bounty, fully oriented, as she thought, to the life of her friend, cast aside her own troubles and in a fashion clear to Minnie spoke words of courage.

At length they moved on to other things. Minnie said, "Did the board stand for the Minimum Wage Law?"

A cloud came over Mrs. Bounty's face. She said, "Yes." "Thank the Lord for that!" said Minnie, missing Mrs. Bounty's intonation. "You see, if they'd had that law years ago, I would have made three dollars a week more and I could have moved."

Mrs. Bounty leaned over to remove her shoe. The pain was too much. Before her mind flashed the board meeting she had just left. She was against the Y. W. C. A.'s entering into controversial questions. She was against government interference in business. The board knew her position. They had decided against her. She had arisen, announced her resignation, and told them that they should expect nothing further from her. And now her feet that loved the Y hurt as her will moved her away. And Minnie had said, "If they'd had that law years ago, I would have made three dollars a week more—and I could have moved." The minimum wage would have done that for Minnie, Minnie who was as much the Association as was she herself.

"Looks like that shoe won't do right," Minnie said.

"Oh, never mind—I'll fix it."

But before she could, Minnie was there on the floor helping, telling her all about how her own feet hurt and what she did for them. At last the shoe was adjusted. Mrs. Bounty said, "Minnie, are you going home before the meeting is over?"

"Why, I don't know. What did you want?"

"I'd like to leave a note for Miss Green. I want it delivered to her personally as soon as she comes out of the meeting."

"Why, yes."

It was her check book that Mrs. Bounty took from her bag. On the note attached she wrote: "And suddenly there shone round about him a light out of heaven; and he fell upon the earth and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?' "†

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*Hazel Parker, who is a graduate of Berea College and studied journalism at Columbia University, is a reporter for the Louisville *Courier-Journal*, by whose permission this editorial is reprinted.

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Are You Studying Democracy?

Suggestions and Resources for Seniors, Young People, and Adults

These pages are supplementary to material in two packets on the general theme, "Christianity and Democracy in America." The titles are "Home Missions and Human Rights" (a packet of programs, 75 cents) and "Christian Frontiers for Democracy" (a discussion packet, 50 cents). For information about these and other missionary materials write to your state secretary of missionary organizations-education or to the Missionary Education Department, 222 Downey Avenue Indianapolis, Indiana.

Helping Home Mission Areas

THE standard of living of many people in our home mission areas is far below basic requirements for good health and decent living. Many groups are aware of this and are helping by sending boxes of good clothing and other articles. While our greatest help must be much more basic, this is an immediate way of making life more respectable and comfortable.

At all our home mission institutions towels, washcloths, dresser scarfs, pillow cases; sheets, quilts, blankets, comforts, for single and double beds; tablecloths (three yards long), and napkins are always appreciated.

Jarvis and Hazel Green have provisions for making over clothes. Remember the article about the "Jot 'em Down" store at Hazel Green? (April, 1941, WORLD CALL).

The department of missionary organizations has two lists which are available to groups on request: "Missionary Service Projects for Young People," and "Home Mission Service Projects." These give detailed information about supplies needed in home mission areas and addresses where they should be sent.

Perhaps your group was especially interested in the study of migrants. Did you know that there are attractive migrant Christmas cards which you may sell for the benefit of migrant work? They are ten cents each, or $1.00 a dozen. Write for information to the Home Missions Council of North America, 297 Fourth Avenue, N. Y.

Suggestions for Small Groups

Continuing the suggestions for small groups begun in previous issues, we are printing here two more articles. We are indebted to Mrs. J. B. Hunter for the basic suggestions.

Working for Political Democracy

Bad politics and political prejudices of people are responsible for many of the ills of our democracy. Perhaps one reason we have bad politics is that so many good Christian people consider politics as something unworthy of their personal attention and unthinkable as far as the church is concerned. Without really "mixing in politics," however—if one has an abhorrence of that—there are many things that can and should be done by Christians.

Space does not here permit our making suggestions in this field in any satisfactory detail. We can only start your thinking and suggest articles and other sources that will aid individuals or small groups in study and discussion.

In his book, *Churches in Social Action*, James Myers gives the following illustrations of effective political action: ministers in Wisconsin appeared at hearings to speak in favor of the first unemployment insurance law in this country; in Iowa a pastor obtained an interview with the governor and helped to persuade him to place the ratification of the Child Labor Amendment Law on his list of recommendations to the legislature; in Arkansas a little group of ministers and laymen personally interviewed members of the legislature and were influential in defeating certain bills which would have seriously restricted civil liberties. Southern church women appeared in hearings in Washington in support of the Federal Anti-Lynching Bill; prominent leaders of the major national Protestant, Jewish, and Catholic organizations spoke out in favor of legislation designed to guarantee to labor the right to organize.

Youth on the Job in Milwaukee

Did you hear the Town Meeting of the Air discussion on the subject, "What Is Youth's Role in Defense of Democracy"? We are quoting here some of the things the youthful Mayor Zeidler of Milwaukee said for we think they will give you ideas for things you may do.

"I come here tonight as a young American to tell the young men and women and the boys and girls of my country about the debt we owe this America of ours. And right now I want to cite a horrible example of the result of our failure to pay this debt, if fail we do.

"Let us look at people like us in Europe and Asia tonight, people by the millions, our cousins over the oceans. Right now, at ten o'clock, Eastern Standard Time, where are they? Enslaved in armies, toiling in work camps, making things to kill people with. These are the lucky ones, with a job, and shelter, and food. And the unlucky ones—they are suffering in concentration camps and prisons, dying by the roadsides, dying of starvation and all the other wounds of war; a war that the common people lost to three glorified political bosses named Adolf, and Benito, and Joe, largely because of the failure of those common people like you and me to study, to understand, and to operate government of, by, and for the common people.

"In all of those once free countries, they left the business of government to the professionals, just as most of us are doing in America today. It can't possibly happen here, we say, and so we turn on some dance music or go off to the movies to forget the horrible example; and as we dance and dream, the same type of men who have brought back the Dark Ages to Europe plot and map out their . . . con quest of the United States of America

"They won't need to fill our skies ful of bombs to take us over. We will col lapse of our weaknesses, and, indeed, rol out the red carpet for them, unless we ge busy quickly on the serious business o making democracy here in America a effective working mechanism instead of a academic theory.

"How are we going to do it? I wil tell you how I think it can be done, hov we are trying to do it in Milwaukee. We young people there started years ago t learn the business of government in ou own town meetings. We brought in speak ers to tell us how streets should be pave and what they should cost, why the city' bonded indebtedness was what it was, an how it could be cut down and paid up We studied tax problems, the awful ques tions of crime and disease and vice, th prosaic questions of municipal bookkeep ing and accounting, and at last we decide that we could do a far better job o running Milwaukee than could the politi cal bosses who sat serenely in City Hal with twenty-four years of unbroken suc cesses at the polls behind them.

"Well, ladies and gentlemen, we tool over, last April. I am thirty-two year old, and the mayor of that city of 600,00 people. But I am only one of the man thousands of Milwaukee youth who mad this victory possible.

"But our victory wasn't won at th polls. It has been won in the accom plishments of our administration. (Spac does not permit quoting these here. Thos interested may order *Town Meeting*, Vo 6, No. 7, from the Columbia Universit Press, 2960 Broadway, New York. 10c.

"And we have only just begun up ther in Milwaukee. We are still holding ou meetings to teach ourselves this busines of government, and some of us are sti learning the hard way, on the actual firin line. . . .

"This is a great revival of the dem cratic spirit . . . how about bringing into every city, and town, and village i this land, and to your own home town your own neighborhood? Because, r member, if we make democracy work, n in five or six places, but in five or si thousand, we will have nothing to fe from enemies within, and from enemi across the seas."

Some Things We May Do

A good project for any group would b to learn the name of every official wh represents you—school board official senators, representatives, councilmen, et Interview such people about matters c community or national concern to you

Christians. Senators and representatives and other officials, if they are truly to represent the people, need to know what the people believe and want. Letters are effective if interviews are not possible.

What are some of the laws on which you think your state legislature should take action?—Marriage laws? Minimum wage laws for household employees? Civil service laws? Anti-lynching laws? Poll tax laws? Are there unnecessary jobs for which salaries are being paid?

What are the problems your community faces? Are its schools efficiently financed? Are taxes paid or neglected? Is it balancing its budget? Is juvenile delinquency increasing or decreasing? Why? Is the need for relief growing or becoming less?

Find out whether guarantees of civil rights are included in your state constitution. Would it make any difference to you whether they are or not? Ask some lawyer what he thinks. Does your state constitution mention any items of this kind that the national constitution does not?

Between sessions of the legislature constructive work can be done to arouse public sentiment in favor of needed legislation. Petitions can be signed and letters written to state legislators.

Are there non-partisan organizations in your town which are working along constructive lines? If so, participate with them and learn from them. Perhaps there are many such organizations which are more or less ineffective because their work is not coordinated. Is there a Bureau of City Betterment? An Institute of Public Administration? Y. W. or Y. M. action group? A League of Women Voters? A Citizen's Council? Is there a Christian youth council representing young people of all churches? Such channels as these may be used in discovering work to be done. Is there a social action chairman in your own church?

Books and Pamphlets

The Great Game of Politics, by Frank Kent (Doubleday, Doran Company, New York. $2.00); *Youth in Politics*, by F. F. Edmonds; *The Annals of the American Academy*, November, 1937; *Social Action*, April, 1939; *Local Government*, by Katherine A. Frederic, five cents; and *County Government*, by Helen M. Rocca, twenty cents. (The last two are available from the National League of Women Voters, 726 Jackson Pl., Washington, D. C.) One of the most attractive and interesting books on civics which such a group would like is *Boss Rule* by John T. Salter (McGraw, $2.50).

Working for Economic Democracy

"Cooperation is an educational movement that employs economic action to bring about certain desired social ends," said Murray D. Lincoln, secretary of the Ohio Farm Bureau, in a "Town Meeting of the Air" discussion. It is democratic because it gives to the people ownership and management of the economic enterprises that serve them.

Is it worth while giving time to the study of a movement which Joy Elmer Morgan describes as follows? "The cooperative movement is of the people, by the people, and for the people. It serves every type of human need, both economic and cultural. It thrives in every country where freedom is not entirely destroyed. It removes the causes of war and of internal strife. To a world disheartened by unemployment and torn by war, it offers a peaceful pathway toward a better civilization. The cooperative movement gives people a sense of responsibility for their own destinies. It is a most powerful form of education; people learn by doing; they develop faith in themselves and in each other. The cooperative movement is the practical application of the Golden Rule; it is the ultimate democracy."

Yes, cooperatives are worthy the intensive study of many small groups. First of all a group should study the simple Rochdale cooperative rules. These rules have come to be the basic principles of the cooperative movement. Is it insulting your intelligence to say these rules were established by a few simple villagers of Rochdale, England, in the middle of the 19th century? A very simple book is *Cooperatives* by R. A. Goslin (Headline Book No. 8). Try to see wherein these rules are democratic or undemocratic.

Find out what cooperatives exist in your community. This can be done through your Chamber of Commerce, Grange, Farm Bureau Federation, or some such organization. Send a committee to interview the leaders of the cooperative. There are four main fields in which they operate—purchasing, finance, marketing, and production. Be sure to know which kind of a cooperative you are investigating. Study college cooperative dormitories.

You church women of Ohio, Indiana, and Michigan may not know that the Farm Bureau Federations of your states invested $5,200 each in an oil blending plant in Indianapolis in 1930. In five years they received $81,000 in cash dividends and $116,000 in stock dividends.

In and around Dillonvale, Ohio, there is a group of miners owning several cooperative stores handling groceries, meats, hardware, clothing, feeds, etc. They have operated 29 years most successfully.

In the state of Washington for the year 1936, cooperative groups did $71,000,000 worth of business. The largest business was done by cooperatives of poultry and poultry products. In the United States as a whole 12½ per cent of the farm supplies are bought cooperatively.

Something to Ponder

Edward A. Filene said to the Synod of New York of the Presbyterian church, "The time has come when we can't keep religion out of the problems of distribution. . . . People often ask what happened to the American Sabbath. It was greatly outnumbered. Six days for acquisitiveness. One day for unselfish meditation. Six days for exploitation. One day for listening to the church's teaching concerning the will of Almighty God. Six days for an individual, competitive, dog-eat-dog struggle for survival. One day for remembering that we are all brethren and that the only true principles upon which human life can be effectively organized are the principles of human brotherhood and sympathetic helpfulness." Cooperatives provide a channel by which religion can enter into seven-day week affairs.

For information on cooperatives ask at any public library.

Armistice Sunday

Adults and young people should cooperate in a worth-while observance of Armistice Sunday. Young People will find suggestions in *Front Rank*. An appropriate play for dramatic presentation would be, "The Unknown Soldier Speaks." Secure it for 15 cents from the Division of Plays and Pageants, 810 Broadway, Nashville, Tennessee. Another is "Peace in Our Time, O Lord." (Five cents each or ten cents for three copies from The United Christian Missionary Society.)

"The Farmer's Search for Economic Democracy"

A new pamphlet in the Social Action series, *The Farmer's Search for Economic Democracy*, is very significant and ought to be widely read by rural and city groups alike. Its main headings are: "Early Farm Revolts in America," "Recent Farm Revolts," "The Present Farm Revolt," and "Will the Farmer Revolt Again?"

Another very timely article is included in this pamphlet. It is "Labor Trouble or Employer Trouble?" by James Myers. He raises questions which all of us should seek to answer fairly in the midst of labor disputes.

(*The Farmer's Search for Economic Democracy*, Thomas A. Tripp. Social Action, 289 Fourth Avenue, New York. 15c.)

Plays on Democracy

We are especially pleased to call your attention to a series of very significant plays written by eminent playwrights for radio presentation. All which we are here recommending are adaptable to various uses in your local group. The most simple and probably the most effective way of presentation would be as if over the radio, with players reading the parts behind a screen. These plays are available from the United Society for ten cents each. There are no royalties.

His Honor, the Mayor (freedom of speech), Orson Welles.

One More Free Man (man who says what he believes regardless of cost), James Boyd.

The Mole on Lincoln's Cheek (freedom of speech applied to teaching), Marc Connelly.

An American Crusader (challenging story of Elijah Parish Lovejoy, editor), Robert E. Sherwood.

A Start in Life (struggle of a Negro family), Paul Green.

"The People with Light Coming Out of Them" (appreciation for people whatever their station or color), William Saroyan.

Worship Service for Missionary Groups

Theme: Christian Imperatives of Democracy

NOVEMBER: Democracy and Leadership

The Worship Center: Arrange a collection of flags of many nations in such a way that none will be more prominent than another. Be sure to include the Christian flag.

If it is impossible to secure flags, a globe representing the world may be placed upon a table which is the focal point of the worship room.

Instrumental Prelude: "Largo" (Handel)
Hymn: "Jesus Calls Us" or, "Take My Life and Let It Be"
The Call to Worship:

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of Right,
In every tho't and word and deed.

God send us men alert and quick,
His lofty precepts to translate,
Until the laws of Right become,
The laws and habits of the State.

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State[1]

Prayer:

O Thou, who art the Father of all nations, and who desireth that all thy children should live together as brothers, hear us as we pray for the peace of the world. Destroy the influences which create bitterness, hatred, and misunderstanding. Purge diplomacy and commerce of all that is unclean. Draw the nations of the world together with a stronger bond of brotherhood. Grant that we may have a spirit of cooperation which will lead us to work for the common good of all. May thy peace come to earth we pray thee in the name of the Prince of Peace. Amen.[2]

Scripture: Mark 3:13, 14; Matt. 5:1-12
Meditation:

The great lack of the hour is for spiritual and moral power to control and use wisely the things which the genius of men's minds creates. We can never hope to have a world fit to live in until we have responsible leaders in government, business, commerce—yes, in every walk of life—whose lives are motivated by the spirit of the Man of Galilee.

Note if you will how the Master entrusted the Kingdom of God and the tremendous task of making his way known to twelve men. How human they were, ambitious, jealous, impetuous, and still he chose to write his message on their hearts and souls rather than to jot it down in words which would confound succeeding generations. One of this select company of leaders betrayed him into the hands of assassins. Eleven were left to carry on after his resurrection. Dr. Glover has said the apostles were able to win out over the pagan environment of the first century because they "out-lived, out-thought, and out-died their contemporaries." These apostles and early Christians so lived and served that by the end of the second century it was said, "These Christians hold the world together."

Do we today do as well? What of our fidelity to the heritage that the Master and his apostles won for us? Do we live day by day the sort of lives that earn for us the right to places of leadership or that make us effective leaders? How seriously are we striving to make the Christ way operative in the lives of denied, oppressed, and handicapped people in our land and in all the world?

Our forefathers laid strong the foundations for the building of a nation that would grant liberty, equality and fraternity to all people. Always too we have had leaders who have sought for the way of peace and the well-being of all nations and peoples. These too have left to us a heritage, a service to carry on.

In the confusion, suffering, and merciless striving of this present hour, what is our responsibility? What are we as Christians, as leaders in the church, contributing to the heritage which is ours? What is there that we can do right now? Dr. William Lindsay Young gives us a twelve-point creed for national defense, moral and spiritual. These may well serve as guide posts for us. (*Leaders should read these slowly and impressively, pausing briefly after each statement for meditation. It may make the reading more effective if the opening statement, "I believe in national defense against" or the one word, "against" is repeated each time.*)

"I believe in national defense against:

"Racial antagonisms which weaken that social solidarity essential to a healthy nation.

"The persecution of minorities, because such persecution is detrimental to the preservation of our democratic heritage.

"State coercion of the individual's conscience, because such coercion destroys the character foundations of our nation.

"That provincialism which is so localized in sphere of vision and activity as to exclude consideration of God's people everywhere.

"Those who use patriotism as a cloak in order to reap profits from the present tragic world suffering.

"An economic system which lacks sufficient opportunity for the young, makes possible an army of millions of unemployed, and lacks adequate security for old age.

"The liquor traffic which is fast making us the most drunken country in the world.

"Political demagogues and all vested interests which tamper in any way with those rights of freedom of speech, press, and assemblage as guaranteed by the Constitution of the United States of America.

"The futile faith that a strong army and navy is all that is needed to preserve and perpetuate that cherished freedom for which our forefathers so valiantly struggled.

"The reduction of the church of Christ from its universal function in the affairs of all mankind everywhere to a time-saver within the narrow confines of pagan nationalism.

"All those forces and influences which in any way hinder our country from being used of God to fulfill his holy and ultimate purpose to make the Christ spirit prevail in the relationships of mankind everywhere.

"Any ism harmful to human personality which, under God, is sacred."

A time of silent prayer and self-dedication to waiting needs

Hymn: "Rise Up, O Men of God"*

—Donald M. Salmon.

Pastor of the church at Eureka, Illinois.

[1]*F. J. Gillman, altered;* [2]*From "Worship Programs and Stories for Young People," Bays.*

**If this hymn is not familiar have it sung as special music, or substitute some familiar hymn of social aspiration or work.*

Echoes From Everywhere

Preaching Among the Snake Charmers

Regular weekly preaching services are held among the people of the Snake Charmers' caste 17 miles out on the Damoh-Jubbulpore highway. After one of these services Mr. Smiley said to Murat Ram, the Chief, "Now show us some of the fruits of your occupation." One old man quietly left the group and returned shortly with a big black cobra coiled up in a basket. He slowly let the snake out on the ground within three feet of where we were sitting. The old cobra coiled and raised his hood, swelled out his body, hissed and struck out with his head, but couldn't open his mouth! There was no doubt about it, Mr. Cobra was really "charmed" into harmlessness. These Charmers do have a way with snakes which causes them to keep their mouths closed, and if, perchance, a snake does strike in his fangs, they claim to have special preparations of herbs which counteract the poison. Our hope is to win these peoples from their idols and superstitions to Christ and his church.

—The Damoh News.

Damoh, India.

Parents' Day at Chuchow

For many years, a number of our stations have observed Parents' Day on the date of the Western Mothers' Day. This year the National Christian Council called to all the churches of China to observe the day and make it an occasion for the expression of love and devotion to parents, and of a new dedication to the Christianizing of the home. Pastor Chow Yu-wen describes the day as spent at Chuchow in the following excerpts.

"Parents' Day gave good spirit for Christianizing the home. Fifty-nine families sitting one by one in the church and making one whole family under the Heavenly Father, thanked the Lord and praised him unanimously and happily. Two adult members offered prayers to commemorate the late parents; two young members offered prayers for the living parents who are helping in the church work; then all stood up and the pastor offered prayers for the young lay workers who have dedicated themselves to the work of the church. Every member took home with him a piece of red paper cut in the shape of a fruit. They came back in the afternoon to attend our recreational meeting. We had games and the dramatization of the Prodigal Son. For conclusion, we offered the fruits (characters were written on them indicating the personal service dedicated) and decided that we should lead all the members of our individual families to Christ, and that we must all be obedient children of our Heavenly Father."

—China News Letter.

"Home" and "Home Land"

We are glad to be in America, glad of the safe trip which we made. But if we had to do it again, we would spend our furlough in South Africa so that nothing could stop our returning to Congo. America will always be our "home land"—the country whose ideals of brotherhood, truth, justice and liberty we will always cherish. But our work is in Congo. Our "home" is now in Congo. After being in Monieka almost ten years, in the same house, where our children were born—that place has become "home." Although the U. S. is a beautiful country, Africa is no less beautiful. And Africa is surely "God's Country" too, where so much can be done in His Name.

—Mr. and Mrs. Robin R. Cobble.

A Recent Report

On August 10 I baptized thirteen at the Drum Tower Church. Three of these were converted opium addicts from the Drum Tower University Hospital. The churches have been well attended all summer. Two good D.V.B.S.'s are being carried on. Dr. Brady, Walter Haskell and I are spending a short vacation in Shanghai where we can have medical work cared for as well as necessary shopping.

—J. H. McCallum.

Nanking, China.

School Opens

Cordell Hull Junior College, Livingston, Tenn., opened its first session August 25 with an enrollment of 35 students, the capacity for this first year. The promotional program is going forward with Paul Rains in the field.

The High School began with more than 300 students. A new Department of Art has been added.

Duke Street Additions

On July 27 there were four members added to the Duke Street Christian Church in Kingston, Jamaica; one by baptism and three by transfer. The church is planning to raise funds for a new pipe organ. A very successful entertainment was held in the Community Center of the church when a good offering was received toward the goal.

—E. R. Moon.

Floors

I am having a big rush in Sumankhetan this year. My first job on return from the hills has been to superintend the laying of a brick and cement floor in the large work room. All the floors of all the cottages, the school and the chapel, are of mud, covered with thin plaster. On a Saturday the girls go out to gather up the necessary materials in the area about Sumankhetan. It is becoming increasingly difficult to find sufficient materials to plaster the floors once or twice a week, as the village plan of the school calls for. I have therefore decided that some of the larger floors must be finished in a different way than the typical village fashion.

—Leta May Brown.

Pendra Road, C. P., India.

Captain Needed

One day while we tried to escape the heat by taking a swim in the river, Paul was playing with a little paddle wheel boat which his father had made for him. The boat did not go as he wanted it to, and he turned to Miss Stober and said quite indignantly, "Auntie Stobie, do you know what this boat needs? It needs a Captain John!" (Captain John Inkima is, as you know, the captain of our Mission steamer.) Even the children realize how much confidence we have in him and his knowledge of the river; in his ability to handle the Nsang'ea ndotsi. This incident expresses our opinion of the needs of these native folk out here in Congo. They have no purpose, no principles of the understanding of life, and they are only able to acquire them from some outside source. Truly they need a captain for their lives!

—Jewell Roberts

Mondombe, Africa.

Hidden Answers

1. What outstanding piece of work did Mr. Menzies do in India?
2. How many communions are at work in Jubbulpore India?
3. Is it very important for a church to study its history?
4. What is the Emergency Million, and how does it affect the individual in the local church?
5. Why do the village people of Mexico take just any occasion for a celebration?
6. Who is D. L. Gardner, mentioned in this magazine?
7. Tell about the way the cracked wheat was taken from the railway to the mission property in Hofei.
8. Where and what is Livingston Academy? How is it connected with Cordell Hull College?
9. When is World Communion Sunday?

In Memoriam

Mrs. Grace Cooper Conrod, July 25, 1941, Robinson, Illinois. Faithful member of church and Lydia Guild missionary society. A devoted wife and mother. Age 34.

Mrs. Minnie Leu, July 22, 1941, Peoria, Illinois. Charter member of Howett Street Christian Church and of missionary society. Loyal and faithful worker in all departments of the church.

Mrs. Alice Smith, May 7, 1941, Metropolis, Illinois. Consecrated and loyal member of First Christian Church; interested in missionary cause; generous contributor to all interests of God's Kingdom. Age 86.

Mrs. Aurora Fehrman, May 24, 1941, Metropolis, Illinois. Devoted member of First Christian Church and missionary society. Active in many places of service in the church. Age 66.

Helen Virginia Murry, June 12, 1941, Broadwell, Illinois. Member of Broadwell Christian Church since childhood. Charter member of missionary society. Regular attendant at church and Sunday school. Age 90.

Mrs. Mollie E. Perry, August 4, 1941, Broadwell, Illinois. Devout Christian since childhood. Ardent worker in all departments of the church. Lovable personality. Age 74.

Mrs. Henry Karges, August 1941, Evansville, Indiana. Devoted member of missionary society, and former county secretary. Age 67.

Mrs. Emily Ann Webber, July 21, 1941, Carmi, Illinois. Church member for seventy years. Faithful to missionary society.

Dr. H. G. Harris, June 21, 1941, Auburn, Nebraska. Active, loyal worker nearly forty years in Auburn Church of Christ. Teacher, Elder, honorary member of C. W. B. M. and W. M. S. *Missionary Tidings* and World Call subscriber. Age 69.

John W. Maddux, August 18, 1941, Los Angeles, California. Pastor Western Avenue Christian Church for four years. Faithful pioneer worker in Kentucky, Colorado, and California. Minister for fifty years. Age 83.

Mrs. Lafe P. Mauck, September 2, 1941, Owensville, Indiana. For several years treasurer, and one year president of missionary society. Among best leaders of her church.

Mrs. J. N. Stilwell, August 18, 1941, St. Joseph, Missouri. Gave a home to seven orphans. Worked untiringly for benevolent work of brotherhood. Age 85.

Helps for Leaders of Junior Groups

Your helps and suggestions this month refer to the unit of study entitled "What Is Beautiful in My World?" which has been prepared for use during the month of November. The children's materials will be found in the November 2, 9, 16, and 23 issues of "Junior World." This may well be a Thanksgiving unit of work culminating in a service of worship expressing thankfulness for beauty as it is discovered and shared.—Mabel Niedermeyer.

What Is Beautiful in My World?

By Florence E. Norton

INTRODUCTION

The Juniors and This Unit

Boys and girls of Junior years are past the first deep interest in nature which is characteristic of children of Beginner and Primary years. They are quite apt to take it very much for granted. Furthermore, their interest in nature centers in its wonders and the laws which govern it. However, we believe that we should not let these youngsters, in the period when their interests are so wide and varied, and their observation so keen, fail to realize the beauty of their world; nor do we want them to miss the realization that God, the Creator of the world which they find so interesting, has also seen fit to make it beautiful. We might safely conclude that to the Creator, beauty is important, and we want our Juniors to be increasingly aware of it.

It is surely a part of the plan of God that man is also a maker of beauty, a creator. Of this, too, we hope our Juniors will be increasingly conscious.

There is another significant fact in connection with beauty in all its forms. It is that beauty arouses in those who make it or discover it the desire to share. We can easily believe that in God's plan for the spiritual growth of man, the discovery of beauty brings the deep wish to share it with others.

It is for such reasons as these that this unit has been planned for the Juniors.

What We Hope the Unit Will Bring to the Juniors

An increased awareness of beauty; a growing appreciation of it in whatever form and place it appears; a desire to share it.

Recognition of this beauty as speaking to us of God, the Creator.

A desire to create beauty in the form of worship and share it with others.

Activities Which May Be Developed

This is a November unit and affords an opportunity for discovering the beauty of the fall season of the year. It almost makes experiences in the out-of-doors a necessity. Therefore, *taking an observation hike* is suggested activity. This should come as close to the day of the Junior meeting as possible. Announce that in the Junior meeting which follows the hike, members will be asked to report on the beautiful things they have seen. If possible, make a picnic supper eaten round a camp fire a part of the plan. Since darkness comes fairly early in November the Juniors should not be out very late.

Juniors who have cameras should be asked to take them along in order to get some pictures of trees and other beauties along the way.

Groups living in the city may take a trip to the park.

Making the Junior room attractive is a second activity. This is important, for talking about beauty while in an untidy, unattractive room would seem strange, don't you think? A room committee can be appointed to take care of this matter. The committee should, in addition to seeing that the room is in order, provide one picture showing a lovely nature scene and one showing something beautiful man has made. The pictures should be large enough to be seen by the entire group. If cut from magazines, they should be mounted as attractively as possible. A cardboard mount of a color which harmonizes with the major color of the picture would bring out the color in the picture. If the picture, after being pasted on the mount and allowed to dry, is then shellacked, it will present a more attractive appearance and also be more durable. A picture of the Lincoln Memorial, a beautiful city church, an attractive country church, would serve as illustrations of beauty man has created.

Illustrating a hymn—"God Who Touchest Earth with Beauty." This can be done in poster form, one poster for each verse, or in a mural. Camera pictures, drawings, pictures cut from magazines can be used.

Preparing and conducting a worship service for parents and friends on the last Sunday of the unit. Detailed suggestions are given in the children's plans for this activity.

Background Material for the Sponsor—

Children's Worship in the Church School, Perkins, containing Scripture selections, stories, poems, useful in preparing worship services.

Exploring God's Out-of-Doors, Rice. A Vacation Church School course full of excellent suggestions.

Nature poems and pictures

November 9—Beauty to See

Session Outline

Preparatory Period
- Final arrangement of room and details of the meeting

Quiet Music—(Junior leader in his place)

A Sing—(ending with "This Is My Father's World")

Prayer—(By adult leader)

Scripture Reading

Offering—(taken by two Juniors appointed in advance)

Story—Beauty to See. (Told by a Junior)

Discussion—Beauty to See. (Led by Adult leader)

Bible Readings—Read by several Juniors. (Junior leader in charge)

Hymn Study—God Who Touchest Earth with Beauty. (Led by Adult leader)

Work Period—Plan trip, begin work on poster series, appoint and instruct room committee

Closing Hymn—For the Beauty of the Earth (verse 1)

Begin by reading the suggestions for the entire unit found on these pages. Give the proposed activities thoughtful attention. You may think of some which seem to you more helpful for your group, and if so, substitute. However, if at all possible, do plan for the hike.

The committee appointed to decorate the room will need much help from you. Help the members to arrange a worship center, perhaps using one of the pictures that has been prepared and a basket or vase of autumn leaves and flowers.

The hymn selected for study has been chosen because it emphasizes various forms of beauty and uses them to lend our thoughts to the development of spiritual beauty in our lives. If you can arrange it, have a group of Juniors learn the hymn so that it can be introduced by having a group sing it.

Read all the verses of the hymn. Notice that the writer takes the essential quality of some lovely thing in nature and applies it to human life, as when she says "Like the arching of the heavens, Lift my thoughts above" or "Like the straightness of the pine trees, Let me upright be." It is this emphasis that the Juniors should get as they learn the hymn.

Have the words of the first verse written on the blackboard. If a group learned the hymn, begin by having them sing it; otherwise have it played while the Juniors follow the words on the board. Let the group hum the tune once or twice. It is not difficult, so the Juniors may then sing it. Do not drill on the tune at this time.

Ask a Junior to tell who wrote the hymn and what it tells us about her. (That she saw God in the beautiful things he had made.) Suggest that the hymn is really a prayer. Encourage the group to think about it by asking, "What does this prayer ask God to do?" Study it verse by verse. Let the group, or an individual Junior, read the words and help the group to get the meaning of each verse. Do not dwell on the third line of the first verse but help the group to think of ways in which people's lives can be lovely. See if a Junior can tell how his heart can be made anew. If no one can, suggest that God often speaks to us, not in words we can hear, but in our

thoughts. We are often ashamed and sorry when we have been mean and ugly. Sometimes we think of kind and friendly things to do or say. When we are alone we sometimes think about God. These are ways in which God "makes our hearts anew."

In a similar way lead the group to understand the meaning of the entire hymn. Do not dwell too long on each verse. It is not necessary that every word be understood. It is important that the meaning and spirit of the hymn be grasped.

November 16—Beauty to Hear

This session is designed to lead Juniors into a deeper appreciation of the beauty that they may hear in the world of nature and in the creations of man.

It will be necessary to plan for the music period today. The church organist may be willing to play for the group, or it may be possible to obtain a portable phonograph. If one of the Juniors plays the violin or piano very well, he may be invited to play. Or you may find someone who will sing for the group.

In the discussion, draw upon the material in "Mary, Jack and Bill Talk It Over." If you prefer, one Junior may be asked to read the material and report, or a group of Juniors may dramatize it. Refer to the music heard earlier in the meeting as part of the beauty we all may hear.

Session Outline

Informal Time—(Examining camera pictures taken on the hike, other pictures which Juniors have found; reading or hearing poems that have been written or found.)
Brief Period of Music—(Junior leader in place)
Prayer—(That the group may feel that God is near as they worship.)
Listening to Music—(By church organist, choir leader, or guest singer or musician)
A Hymn of Praise—For the Beauty of the Earth
Discussion—Beauty to Hear (Led by Adult leader) Introduced by Junior report or dramatization
Offering—(Taken by Junior girls)
Story—Maker of Beauty (Junior leader)
Hymn—God Who Touchest Earth With Beauty
Work Period—Making second poster or section of mural illustrating the hymn; making a book of poems brought to the meeting today

November 23—Beauty to Make

Today's session should help the Juniors realize that they may not only appreciate the beauty they see and hear, but to some extent may be makers of beauty also.

More than in any other session of the unit the Juniors will need help from you. It is suggested that they make a litany, and in this venture they will need your guiding every step of the way.

In preparing to guide the Juniors, read "Mary, Jack and Bill Talk It Over," for in this they talk with their mother about litanies and what they are, and make a brief attempt to make one. The hymn, "For the Beauty of the Earth," is also discussed. Singing this at the beginning of the litany-making project may give the Juniors ideas about how to begin.

Let the Juniors suggest what their litany should be about. A suggestion that it might be a litany of thanks for all the beauty the Juniors have been discovering will start their thinking. The litany might be called "Praise for Beauty."

Recalling the other discussions about beauty, the Juniors may list those things they wish to include in their litany. Such verses as Psalms 19:1; 75:1; 118:23 may be used as responses. Or the last two lines of each verse of "For the Beauty of the Earth" may be used as a response.

It will probably be well to appoint a committee to do the final work on the litany.

Write the call to worship on the blackboard, or have an older Junior do it.

Check with the Junior leader as to the Scripture reading. He may need a little practice in reading it before he does so in the meeting.

Looking Ahead

Some thought should be given to next week's meeting. There is to be a worship service prepared by the Juniors, of which the litany will be a part. Perhaps a committee should be appointed for this.

Ask the room committee to make plans for decorating the room.

You may think it wise to appoint a committee to write invitations to parents and friends.

Session Outline

Quiet Music—(Junior leader in place)
Singing Time—Hymns chosen by Juniors in advance. Hymns about beauty in the world or in persons. Close with "Fairest Lord Jesus"
Hymn—All Things Bright and Beautiful
Prayer—(Junior leader)
Bible Study—Genesis 8:22; Psalm 10: 4, 14
Examination of beautiful objects brought by room committee
Writing a Litany—(Led by Adult leader)
Hymn—God of the Earth, the Sky, the Sea
Work Period — Complete illustrated hymn. Make plans for closing meeting. Write invitations to guests

November 30—Beauty to Share

Today's session should help the Juniors to summarize their thinking about beauty, share it with parents and friends, and express their thanks for the beauties which they have discovered.

This week's program will be pretty largely the responsibility of the Juniors, since it is the meeting in which they share their discoveries with parents and friends. They can do this in the worship service they are to prepare, in the attractiveness of the room, in the posters and litany they have made, and the reports of their findings.

Invitations to the meeting should be sent very early in the week.

The committee on worship will need an hour or so to plan the worship parts of the service. They need not, unless they wish to do so, look for new materials, but may draw upon those which have been used in the worship of the unit. Worship suggestions are given in the program for the meeting, but it is hoped the committee will develop its own.

As part of the sharing, the findings of the group may be given in three reports centering in the idea of beauty to see, to hear, to make.

Session Outline

Informal Period—Welcoming parents and friends as they arrive
Listening to Music—
Beauty to Share—A brief statement by Junior leader indicating the purpose of the meeting
Singing Time—(Hymns selected by Worship Committee)
Prayer—(Junior leader)
Scripture Reading—(Selected by Worship Committee. Read by a Junior)
Report—Beauty to See
Poems—(Selected from the collection brought by the Juniors)
Offering—(Junior leader)
Offering Prayer or Offering Hymn Response—
Hymn—God Who Touchest Earth With Beauty (Explained by a Junior using the illustrated posters or mural)
Report—Beauty to Hear (By a Junior)
Report—Beauty to Make (By a Junior, showing the articles of beauty on exhibit)
Hymn—Selected by worship committee
Story—The Islands of Nightingales (Told by a Junior)
Summary Statement—(By Junior Leader)
Prayer Litany—(Written by Juniors)
Closing Hymn—God of the Earth, the Sky, the Sea
Benediction.

A Sacred Trust

I thank Thee, God, that children's hearts
Are free from hate and greed,
And that they know no barriers
Of race, or class, or creed.

I thank Thee, too, that children's minds
Are quick to see the good,
And that they place no limits
On their bonds of brotherhood.

It frightens me to think what I
Might do, or say, or be;
Forgive me, Lord, if they should fail
To see Thy love in me.

—M. A. N.

(Reprinted from the Children's Work Field Bulletin)

Notes From Hazel Green

A home-coming celebration was held at Hazel Green last June, marking the sixty-first year of the founding of the school. The celebration was an occasion for the renewal of old friendships and the strengthening of the Former Students Association formed a year ago. The Association hopes through its organization to create an interest in the work of the Academy, and to keep alive the traditions that have made the school an institution of high standing.

Mrs. Hugh T. Holland, wife of the minister at Hazel Green, conducted a vacation church school at a small rural church during the month of July. This was perhaps the first school of its kind ever held in the church, and the adults were naturally dubious. The first morning ten boys and girls ventured into the building for work—the next morning twenty-one appeared. Before the week was over twenty-eight had enrolled. The church is well pleased with the work done and has asked Mrs. Holland to help in the regular Bible school.

In preparation for the opening of school at the Academy on September 2, the buildings were put in order through a program of painting and repairing. Most of the teaching staff had been selected and applications for scholarships had been received. Mr. Stovall, the superintendent, looks forward to a fine year.

The hot weather of the summer season doesn't lessen the work of the Hazel Green hospital. Dr. Blood and his staff of workers continue to carry on a real service to the community. Recently a patient was treated who lived thirty miles away. In this area where doctors are in such great need, the service rendered by these fine people is appreciated more and more.

—Hugh T. Holland.

Aguascalientes Events

TWO events of special interest have taken place in Aguascalientes, one in the Social Center and one at the church.

Children's Day was celebrated June 29. It was the climax of a project on China carried on in the Sunday school. In fact, the children became so interested that they are continuing their study of China. The service on Children's Day was held at the morning church hour. May Wilson had charge of the program and we used as the idea the program printed in May World Call, written by Grace McGavran for the presentation of the Children's Day offering. It seemed to fit our need exactly. The offering which we had been bringing week by week and the birthday offerings for the past year amounted to a little over 60 pesos.

The other event was the final examinations and end-of-year program of the Night School of the Morelos Social Center. Since it is now incorporated in the Federal School System, the director named a teacher for each group from outside to be present at the exams, both the oral and the written ones, and to report to the general office. They seemed very happy with the work done. Groups had examinations in all the subjects from first grade to sixth of the primary school. Six students, five working men and a young lady, received sixth-grade diplomas. The entertainment was held in the social hall and we used our new stage curtain. The program consisted of songs, recitations, and a historical drama. The diplomas for sixth grade were given out at this program, and two diplomas for conduct, application and cooperation.

We are making the last preparations and having the last practices before our visitors from the United Society arrive. They will arrive on Wednesday evening and leave for the Congress on Religious Education in Mexico City on Saturday night. Dr. Hopkins, Mrs. Mae Yoho Ward, Dr. Swearingen and Mr. Sly. Never have we had so many distinguished visitors all at one time. After the Congress a Methodist friend, head of children's work in that church, will make us a short visit. And then in August we are happy to receive for a three-month visit Grace McGavran, whom you all know by name, at least.

—Ruth Leslie.

Centro Social Morelos,
Aguascalientes, Ags., Mex.

The Hunter and the Evangelist

In one of the Bible classes a pupil asked this question: The evangelist and a heathen go hunting together. The hunter gets lots of game, and the evangelist gets nothing. Why does the Holy Spirit honor the heathen above the evangelist?

The answer: The Holy Spirit is for one purpose only; that is to direct the hearts of those who confess that Jesus the Christ is their Redeemer and Savior. While the evangelist was in school for five to eight years learning the Word of God and how to be an evangelist, his heathen friend was going to the forest each day learning how to hunt. Thus the difference of wisdom of the forest and not a matter of Spirit's guidance. The true spirit would make of them friends to share each other's wisdom, and the heathen would learn of God and he too would receive the Holy Spirit.

—Ruth Musgrave.

Bolenge, Belgian Congo.

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Buddhism and Christianity—A Friendly Contact

By O. J. GOULTER*

ONE of the most pathetic things I have met up with has been the situation of the nuns in a temple quite close to my home. Late one Saturday night I suddenly came upon a little group of people near my front gate. In their midst was a young blind nun moaning pitifully. She was been very unhappy because she could not be of much use in the temple due to her blindness. Of late the nuns had not had enough to eat, and this young girl became so depressed that she took opium in order to try to poison herself. She was taken to the hospital where our nurses administered treatment in the regular routine way, for it is a very common occurrence for people to try to poison themselves.

I had known this unhappy girl for some time and had occasionally given some little help to the nuns. Next morning I went round to the temple with a sack of the American Red Cross Cracked Wheat. The nuns were tremendously appreciative. Their religious organization has fallen victim of hard times. It is located in a situation away from all the busy streets and roadways of this evil world. The neighborhood is frequented by soldiers and hence the followers seldom go to the temple to buy incense or make any small offerings.

I found the nunnery occupied by four nuns, one seventy, one seventy-five and one eighty, and in addition the young blind woman who had tried to take her life. This is the only Buddhist woman's institution now left in the city so far as I know; and at that the whole lot are starving to death. I felt that it was not a very hopeful outlook for the future of Buddhism in this populous district.

On investigating the situation with regard to the blind nun I found that the Mother Superior (or whatever one should call the lady of seventy who is in charge) had planted opium in their garden in order to attempt to recoup the fortunes of the religious community. I have seldom seen anything more pitiful than the miserable bed of poppies, sad evidence of the surrender of all social responsibilities on the part of those who are supposed to maintain the religious standards of the people. They were quick to see the appropriateness of the retribution that had come upon them when one of their number tried to commit suicide with the very opium that they planned to sell for the destruction of those who are slaves of the drug.

While feeling sorry for the plight of this tragic little group of women who have given their lives to their religion, I could not help comparing their place so silent and sorrowful with our own school compound which is just a short distance away. It is crammed every day with a thousand children who swarm over the compound, bubbling over with life and energy. There they yell and play and often not only sing but fairly shout the Christian songs until I wish I could put the lid on some of their gusto! The enthusiasm and abounding energy of our Christian community at least promise that the future religion of this community will not be of the secluded monastic type. I trust we can direct its youth and energy into constructive social channels that will truly build the Kingdom of Heaven on earth.

*Mr. Goulter is one of the missionaries who has remained on the field, stationed at Hofei, China.

Honor the Dead by Helping the Living

ONE of the most interesting places viewed by visitors to Stockholm is Blumen Hedin, a series of six apartment houses for the aged poor. This project was started by Miss Elma Hedin, sister of the explorer Sven Hedin. Miss Hedin conceived the idea of getting people to contribute to building and maintaining such houses by memorial gifts instead of having flowers at the time of death. Hence the name Blumen (flowers) Hedin. People living in these apartments get one room with kitchenette for about $112 a year. They also get free medical care and nursing. Only people from the very low income group are eligible for these apartments, and there is of course always a waiting list. Some of the apartments have two rooms, but most of them are single-room apartments since many of the people living in them are elderly widows. The slogan of Blumen Hedin is "Honor the Dead by Helping the Living."

The same sentiment which moved Elma Hedin in Sweden, characterized Mrs. Mary Acord of Alhambra, California, who passed away on January 31 of this year. Mrs. Acord was a devoted member of the Alhambra Christian Church, and her interest extended to the entire field of Christian world service. Habitually she spent an hour or more every morning praying for missionaries and their field and needs. Mrs. Acord was for years WORLD CALL Secretary in the Alhambra Church, and she served as secretary of the women's work in the Pasadena District for three years.

In keeping with her many interests and with the simplicity of her own life, Mrs. Acord requested a short time before her death that friends send no flowers to her funeral. She asked instead that the money be placed in the fund for missions. This request was carried out with the result that one hundred dollars was placed in a fund for a worthy student at Hazel Green Academy. This was an especially fitting climax to the life of Mrs. Acord since she herself was born in the mountains of West Virginia, seventy-one years ago, and never received a formal education. She was deeply interested in Hazel Green's service in educating boys and girls of the Southern Highlands. The challenging slogan of Blumen Hedin, "Honor the Dead by Helping the Living," expresses well the purpose of Mrs. Acord in her last request at the close of a life of deep devotion and service.

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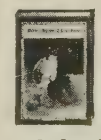

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Book Chat

(*Continued from page* 23.)

is almost equally famous in history, law, and fiction. He also was both a writer and a critic of the detective story.

Books Mentioned on Page 23

THE NATURE AND DESTINY OF MAN, Volume 1, Human Destiny, by Reinhold Niebuhr. New York, Scribners. 306 pp. Price, $2.75.

A NEW HEAVEN AND A NEW EARTH, by Edwin Lewis. Abingdon-Cokesbury. Nashville. 248 pp. Price, $2.00.

THE KEYS OF THE KINGDOM, by A. J. Cronin. Boston. Little, Brown & Co. 248 pp. Price, $2.50.

PILGRIM'S REST, by John Buchan. New York. Harpers. 327 pp. Price, $3.75.

THE AMATEUR CHOIR DIRECTOR, by Carl Hjortsvang. Abingdon-Cokesbury Press, Nashville. Price $1.00.

Mr. Hjortsvang evidently has had a great deal of actual experience in directing. He raises many questions and gives good answers. For instance, he points out that many directors, professional and amateur, use the techniques of sarcasm and biting criticism to get their effect. The author deplores this method. Over against this he gives as a prior requisite for a good director—above musical ability and knowledge—a cooperative, genial and democratic spirit. This order of requirement might work to the disadvantage of the finest in music, but there is no doubt a good deal to be said for the point of view.

The author gives many and detailed suggestions for beating time; how to study an anthem; seating the choir and blending the voices. He also gives a fine list of usable anthems with short comments concerning each one.

Speaking of interpretation he says: "He (the director) must not be satisfied merely with having his choir sing louder in one place and softer in another; he must reach down to the emotional content of the composition until his singers feel that emotion and express it." In carrying out such a suggestion, the director and his choir pass over from mere passive singing to real creativity.

—B. FRED WISE.

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A Month In Review

APRIL has been a very busy month for all of us and we are thankful for the privilege of service.

Easter week was observed as usual. We did not call a special speaker, but the messages each evening were given by our own workers. There were special musical numbers at each service. On Thursday the women had charge of the entire program.

Easter Sunday was a happy day for all. At five o'clock there was an impressive Sunrise service. At the Sunday school hour the children gave a short program, after which we all walked to the front of the church and laid our offering at the foot of the white cross. Some non-Christians also had a part in the offering. Our pastor had charge of the evening service and gave us a very fine sermon.

On April 17 and 18 an institute was held here for our evangelistic workers. Miss Dennis of Mampuri was kind enough to spare us part of her time, and we all received a lot of good from her visit. She went on to Damoh to hold a week's institute there.

On April 20 our pastor's ordination took place. Mr. Alexander came from Jubbulpore and Mr. F. Lawrence fro Damoh, who had charge of the servic Mr. McKelvay and pastor Bhairon fro Mahoba also helped in the service. The were visitors here from seven differe places. A large crowd of non-Christia from the town came to witness the ord nation of a man whom all love and hono Sundar Lal Ramju. We are very prou of our pastor. It was a very impressiv service and we are grateful to all wh helped make it possible.

—LUCILE FORD.

Kulpahar, U. P., India.

Equatorial Summer Season

These months when the sun shines i at our north windows, we know you a having summer. Our world is forev green, but our Mission compounds a gorgeous with the brilliantly hued pere nials of the tropics: deep purple an vivid red Bourgainvillea, red and yello Flamboyant (flaming bush), giant yello bells amid glossy green leaves, Red Sta of Bethlehem bushes, Double Rose o Sharon, single and double Hybiscus, th ivory white and pink, waxy Franjipa and the Gardenia, to name a few of th numerous flowering plants that white s journers to Congo have introduced fro other tropical lands.

Equally arresting and pleasing are th multihued hardy Coleus leaves agains the jungle background, whose horizon edge is ever softened artistically by th clearing's numerous, stately palms. W must forego seeing fields of waving grai or Spring's new corn rows. We vie only the little gardens planted righ against the back of the huts, and ofte in what should be the front yard. A larger plots are deep in the jungle le destructive goats follow the trails. Onl wealthy foreigners could afford fence certainly imported wire ones, and a vi or stick fence would succumb within year to termites or maurauders. Bu here we can grow vegetables the yea around, though certain seasons our ga dens are burned like your August one

—MARTHA BATEMAN.

Monieka, Belgian Congo.

Books Received

BOUND IN THE BUNDLE OF LIFE (Wo ship Services for Adult Church Groups by Margaret T. Applegarth. Harper Bros. New York. $1.50.

I, NATHANAEL KNEW JESUS, by van Ta sel Sutphen. Fleming H. Revell Co. Ne York. $2.50.

WITH CHRIST ON THE EDGE OF TH JUNGLES, by S. T. Moyer. Mennonite Boo Concern, Berne, Ind.

STORIES FOR JUNIOR WORSHIP, by Ali Geer Kelsey. Abingdon-Cokesbury Pres Nashville. $1.00.

I HAVE CONSIDERED THE DAYS, by Cyrt Adler. Jewish Publication Society. Phil delphia. $2.50.

SERVICE AND SOCIAL ACTION MANUAL, b George H. Wilson. Christian Board Publication. St. Louis. 25 cents.

OLD EVERTON, by Reuben Butchart. Pul lished by author, 27 Albany Avenu Toronto, Ontario. 50c; $1.00.

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Ekela

An old heathen man gave me one lone ord as his proverb, *Ekela.* To me in hool it meant *to learn,* and I wondered hat it meant to a man who had never en to a book school. He explained at if he wanted to get along with peo- e he would have to learn what their oughts and desires were, and then ide himself by that. How much better e world would be if we could think e that man more often! STUDY to ow thyself approved.

Later we developed a Nature Primer d named it *Ekela.* In it was stressed e idea of learning God's secrets by eping our eyes, ears and minds open. is term I am teaching this book for e first time, and I find very alert and apt pupils. Voluntarily they bring flowers, caterpillars, cocoons and beetles. One day they brought a real surprise—a huge walking stick measuring over ten inches. It so closely resembled a stick that only in motion could one detect that it lived.

We examined it in school and expect to send it home to a museum. It spread out its beautifully spotted, fanlike wings when angry, and made rasping noises with its cover wings and legs. Just that week the November number of the *Nature Magazine* came with an amply illustrated article of this insect, a pleasing coincidence. With *Ekela* and some added nature study books which, alas, are still only projected, we hope to clear up many false ideas and superstitions.

—MARTHA BATEMAN.

Janku's Invitation Accepted

"We invite you four Sahibs (Miller, Livengood, White, and Smiley) to our Fellowship meeting tonight in front of the Harijan Temple, Damoh City," said Janku, one of the converts from the Sweeper caste to Sikhism.

The Harijan Temple has been under construction for the last ten years and the cornerstone was laid by Mahatma Gandhi, during his visit to Damoh several years ago.

We arrived at the temple at the appointed time not knowing what the nature of the evening's program would be. Just in front of the temple a large carpet had been spread. At one edge of the carpet was a table with a cover on which was stamped, "Welcome." Near the table were four chairs.

When seated, Janku brought a book which he opened, and said to Mr. Livengood, "Please read from the Sermon on the Mount and then speak to us a message from these words." We had anticipated that the Sikhs would bring out their own Sacred Book, "The Granth Sahib," and perform their own worship while we sat as observers. Upon closer examination of the book brought out to us we found it to be a large letter Hindi New Testament, presented to Janku years ago by Tom Hill, while resident in Damoh.

One of the Sikh young men sang a religious hymn of invocation. Then garlands of sweet-scented jasmine flowers were presented to us along with a cocoanut each. "Now, Sahib, you will speak to us." For forty minutes Mr. Livengood read to them from the words of Jesus and presented to them the gospel message, the meaning of the church, her ordinances, and at last a personal testimony of what Jesus could do in the lives of all who claimed him as Lord and Saviour. This group of fifty Sikh men listened most attentively throughout the entire message. We departed with the feeling that they were still seekers after the Word of Life, and the prayer in our hearts was that they would soon find Jesus as their Lord and Saviour.

—CHURCH H. SMILEY.

Damoh, C. P. India.

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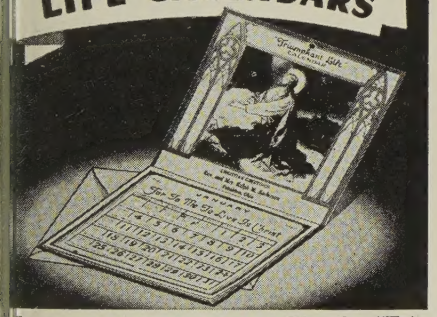

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The Last Page

Prayer for Today

"Light this day a candle within my heart, that its light may radiate out and brighten the places where I walk.

May I radiate hope, where others may feel only depression or misgiving;

May I radiate courage, when men grow faint-hearted and are likely to fall;

May I radiate lovingkindness and compassion, where too often the world is heartless and unconcerned;

May I radiate contagious good humor, where impatience or indifference is common;

May I radiate tolerance and the desire to understand, where men are too often judged by mere labels or without real inquiry;

May I radiate unselfishness and generosity, where too often the world is ruled by mere self-advantage;

May I radiate an unremitting desire for truth, where men are frequently blinded by passion, or greed, or uninformed prejudice.

And may I do all these things, without pride or pretension or self-consciousness, as a disciple of my Master Christ, and by the strength and grace that comes from thee."

—*The Australian Christian.*

True Stories From Congo

Martha Bateman, to new cook boy: "Did you beat the eggs?"

Boy, who grew up oblivious of the fact that eggs should be eaten, and had just learned that they could be beaten: "Oh, yes, I beat them until they rejoiced exceedingly."

Mpengo Thomas, the senior Congolese faculty member of the Congo Christian Institute, was admonishing students in a chapel talk. (Mrs. Herbert Smith says some of the husbands had not been loving their wives as devotedly as they might.) Mpengo said: "Now look at Mr. and Mrs. Smith. If Mrs. Smith wants to buy two pounds of tomatoes she first goes and asks Mr. Smith. Thus they get on together." Mrs. Smith adds, "Well, if it helps the good work, I don't care!"

Among Dr. Jaggard's stock of jokes is a witticism he frequently tosses to folks wishing to show gratitude for favors or medical care: "Oh, bring me an elephant's tusk," thus indicating something absurdly beyond their power to comply with. Imagine his amazement when he recently received a letter from the native nurse in charge of the Bomputu Plantation Dispensary which Dr. Jaggard visits quarterly, to read that a tusk was left there for him. A far-away patient had taken him seriously, and had been able to secure the tusk to fulfill what he thought was a serious request.

But Doctor says, "With the red tape required for getting permission to export ivory, with export duties and excess baggage to pay, besides the risk of loss en route, it seems hardly worth while to accept the gift. Little did I ever dream that one elephant tusk would look like a whole white elephant."

—Congo News Letter.

A Pure Church?

A man once came to Spurgeon and asked that great preacher if his church was a *pure* church. He said that he was looking for a pure church that he might belong to it. Spurgeon said that he did not know about his own church. He *did* know that there were many good people in it; saintly people and truly Christian people; but there might possibly be a Judas among them, as there was in the company of Jesus' first apostles; and there might be some deceivers and idolators and those who walk unruly, as there seemed to have been in the churches of Rome and Corinth and Galatia and Ephesus and Colassae and Philippi and Thessalonica, and all the others to which the New Testament epistles were written.

On the whole he thought that his church was not the only one this brother was looking for. Instead, he did not know that there had been such a church in all history. "But," said Spurgeon, "if you should happen to find such a church, I beg of you not to join it, for you would spoil the whole thing."—Bernard Bain in *The Christian Observer.*

Wife (at breakfast): "I want to do some shopping today, George, if the weather is favorable. What does the paper forecast say?"

Husband (consulting his paper): "Rain, hail, sleet, thunder, lightning, snow and fierce winds."

Honest Now

Am I really and truly interested in my church—in helping it achieve its objects and ideals—or do I just *think* I am? What do I do to *prove* my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell that I am interested by what I do? How do I look to him?

Am I a good example for anybody to follow, or do I just think I am? Or do I think about my responsibility in this connection at all?

Do I attend church services as often as I think I do?

How often do I speak a word of encouragement or praise to the minister or have a pleasant word and smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested, indifferent, cold? As a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for missions at all? Do I really ever deny myself—a new suit, cigars, street car rides (when walking would be better for my health)—anything to help forward the cause? Do I really ever *deny* myself, or do I just *think* I do?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of church member am I anyhow? Am I the kind I think I am or do I just think I am?

—*Christian Worker,* Des Moines, Ia.

A teacher in a primary school had recited to her pupils the words of "The Old Oaken Bucket." Desiring to impress upon them the meaning of the words, she requested that they each draw a picture illustrative of the poem.

One little one presented a sheet of paper upon which were a large circle, three smaller circles, and some dots.

"What is this large circle?" asked the teacher.

"That's the well."

"And these three smaller circles?"

"Those are the old oaken bucket, the moss-covered bucket, and the iron-bound bucket."

"And what," continued the teacher, "are all these dots?"

"Those are the spots that my infancy knew."

Willie: "What's the difference between capital and labor, Dad?"

Dad: "Well, son, the money you lend represents capital, and getting it back represents labor."—*Exchange.*

Army Sergeant to Draftee: "Have you any preference?"

Draftee: "Yes, sir."

Army Sergeant: "What would you like to be?"

Draftee: "An ex-service man with a pension."—*Boston Globe.*

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